

JANUARY, 1894.

VOL. XVIII.

NO. 1.

The American Missionary

CONTENTS

EDITORIAL.

| | |
|---|----|
| AN APPEAL, | |
| A FEW ADDED WORDS, | |
| ADDRESSES AT ANNUAL MEETING. | |
| NEGRO EDUCATION, REV. C. W. HIATT, | 3 |
| THE NEW NEGRO, REV. W. E. C. WRIGHT, | 8 |
| THE NEW WHITE MAN, REV. G. S. DICKERMAN, | 12 |
| WORK AMONG THE MOUNTAIN WHITES, REV. W. E. WHEELER, | 14 |
| OUT-STATION INDIAN WORK, REV. J. F. CROSS, | 16 |
| SONS OF UNCLE TOM, REV. H. H. PROCTOR, | 19 |
| ADDRESSES, A. L. WILLISTON, ELIJAH HORN AND W. E. STRONG, | 22 |
| ADDRESS, REV. ASHER ANDERSON, | 24 |
| ADDRESS, REV. E. P. GOODWIN, | 28 |

| | |
|--|--|
| ADDRESS, PRES. GEO. A. GATES, | |
| ADDRESS, PROF. GRAHAM TAYLOR, | |
| ADDRESS, REV. F. C. CLARK, | |
| BUREAU OF WOMAN'S WORK. | |
| WOMAN'S MEETINGS, | |
| REPORT OF SECRETARY, | |
| ADDRESS OF MISS MARY C. COLLINS, | |
| EXTRACTS FROM ADDRESS, MISS OTTA WOLF, | |
| EXTRACTS FROM ADDRESS, MISS K. L. WHEELER, | |
| EXTRACTS FROM ADDRESS, MISS CICELY SAYER, | |
| EXTRACT FROM ADDRESS, MISS BELLA W. HUME, | |
| WOMAN'S STATE ORGANIZATIONS, | |
| RECEIPTS, | |

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

Bible House, Ninth St. and Fourth Ave., New York.

Price, 50 Cents a Year, in advance.

Entered at the Post Office at New York, N. Y., as second-class matter.



American Missionary Association.

PRESIDENT, MERRILL E. GATES, LL.D., MASS.

Vice-Presidents.

Rev. F. A. NOBLE, D.D., Ill. Rev. ALEX. MCKENZIE, D.D., Mass.
Rev. A. J. F. BEHREND, D.D., N. Y. Rev. HENRY HOPKINS, D.D., Mo.
Rev. HENRY A. STIMSON, D.D., N. Y.

Corresponding Secretaries.

Rev. M. E. STRIEBY, D.D., Bible House, N. Y.
Rev. A. F. BEARD, D.D., Bible House, N. Y.
Rev. F. P. WOODBURY, D.D., Bible House, N. Y.

Assistant Corresponding Secretary.

Rev. C. J. RYDER, Bible House, N. Y.

Recording Secretary.

Rev. M. E. STRIEBY, D.D., Bible House, N. Y.

Treasurer.

HENRY W. HUBBARD, Esq., Bible House, N. Y.

Auditors.

PETER MCCARTEE. RICHARD S. BARNES.

Executive Committee.

CHARLES L. MEAD, Chairman. CHARLES A. HULL, Secretary.

For Three Years.

C. T. CHRISTENSEN,
CHARLES A. HULL,
ADDISON P. FOSTER,
ALBERT J. LYMAN,
NEHEMIAH BOYNTON.

For Two Years.

SAMUEL HOLMES,
SAMUEL S. MARPLES,
CHARLES L. MEAD,
WILLIAM H. STRONG,
ELIJAH HERR.

For One Year.

WILLIAM HAYES WARD,
JAMES W. COOPER,
LUCIEN C. WARNER,
JOSEPH H. TWICHELL,
CHARLES P. PEIRCE.

District Secretaries.

REV. GEO. H. GUTTERSON, 21 Cong'l House, Boston, Mass.
Rev. JOS. E. ROY, D.D., 151 Washington Street, Chicago, Ill.
Rev. W. E. C. WRIGHT, Cong'l Rooms, Y. M. C. A. Building, Cleveland, Ohio.

Secretary of Woman's Bureau.

Miss D. E. EMERSON, Bible House, N. Y.

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

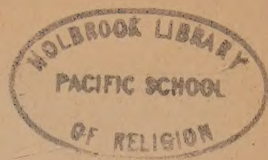
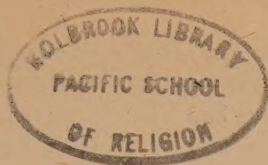
DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

NOTICE TO SUBSCRIBERS.—The date on the "address label," indicates the time to which the subscription is paid. Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear a month later. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH, the sum of ——— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.



THE AMERICAN MISSIONARY.

VOL. XLVIII.

JANUARY, 1894.

No. 1.

American Missionary Association.

AN APPEAL.

The American Missionary Association does the work of the Congregational churches for seven millions of Negroes, for two millions of Mountain whites, and for the Indians of the West and the Chinese on the Pacific Coast. This is a vast and needy field. The Association is now in embarrassing straits. For the first time in many years it is seriously in debt. This debt, as stated at the Annual Meeting, was \$45,000, and is in danger of being doubled at the end of a year.

The work of the Association is of incalculable importance. It includes the support of churches, schools, colleges and various other forms of mission work; it is the greatest work done for the Negroes of the South by any religious body in the country.

The Association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the Annual Meeting held at Elgin, Ill., to consider the exigency of the Association. We accordingly call upon the churches to take the missions of the Association anew to their hearts, and we recommend Sunday, *February 11th, 1894, the Sunday before the birthday of Abraham Lincoln*, to be set apart as a day in all our churches for special presentations to the public of the needs of the Association, and for special and additional collections to cancel the debt, and to carry on the current work of the year. This is an unusual year with our churches and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this, God comes to us anew with His work, and says, "Prove me, now." And what blessings

Christians and churches have had when in their poverty they have proved God! Let us join hands in making Sunday, February 11th, 1894, a new day in the work of emancipation; the day of a new response all along the line.

C. H. JOHNSON, Montclair, N. J.
 S. B. CAPEN, Boston, Mass.
 A. L. WILLISTON, Northampton, Mass.
 RODNEY DENNIS, Hartford, Conn.
 WM. E. HALE, Chicago, Ill.
 REV. GEO. R. LEAVITT, Cleveland, Ohio.
 REV. DAN F. BRADLEY, Grand Rapids, Mich.
 WM. H. WANAMAKER, Philadelphia, Pa.
 C. D. WOOD, Brooklyn, N. Y.

A FEW ADDED WORDS.

The appeal given above presents concisely the condition of this Association—its great work, its debt, its needs. It names a day for a special collection, very fittingly the Sunday nearest the birthday of Lincoln, the great emancipator. The honored names attached to this document will give added weight to this appeal.

We wish to set forth a few facts. Great retrenchment has already been made in the field, loyally yet sorrowfully acquiesced in by the workers. In a recent number of the *MISSIONARY* our readers had an illustration of the effects of this retrenchment in the Indian work. At Santee, it closed the carpenter shop; closed a boarding-hall, sending back to their huts and tepees on the prairie twenty-four little Indian boys; it dismissed a missionary teacher and sent home eighty pupils—nearly half the enrollment. At Oahe, it reduced the teaching force, and sent home a third of all the pupils. At Fort Berthold, it sent home a part of the missionary force and to the prairie a third of all the pupils. And all this, too, at the time when the Divine Spirit had seemed to point to a forward movement by nearly doubling the number of church members in the Indian churches in one year.

The great South, with its piteous wants and perils, what of this? The teachers and preachers are submitting to retrenchment with patience and sorrow, but the loss is unspeakable. We not only face retrenchment, but we are compelled to deny progress. A faithful pastor in the South greatly desired a school in connection with his church that he might gather the multitudes of children for instruction. His people became aroused with him, and pledged all expense for the land and buildings if the Association would furnish three teachers. This piteous appeal must be declined and all others like it.

But the threat of diminished receipts forecasts not only no more pro-

gress but greater retrenchment, and the workers in the field in apprehension of the coming danger point out in numerous letters the irretrievable danger of still farther cutting down.

We know that times are hard, but we appeal to pastors, churches and individuals in the name of Him who cared for the poorest of the poor, to come to the rescue.

Extracts from Addresses at Annual Meeting.

NEGRO EDUCATION.

REV. C. W. HIATT.

The story of the missionary enterprise cannot be told by statistical tables, whether from the standpoint of effort put forth or results achieved. Between the lines of clerical computation there reside histories, romances, comedies, tragedies. It is one thing for us to learn that there were 389 teachers who instructed 12,609 pupils in the South last year; it is quite another thing for us to comprehend the saying. It is difficult for us to realize that every integer of that showing is a human being, freighted with experiences and wielding influences. Blessed are the eyes that see people in statistics. I wish it were possible for everybody to understand what is meant by these computations. It would be a revelation, I think, if we could travel with our eyes open through the departments of the work of the American Missionary Association—a healthful revelation to us who try to support this great cause.

Beginning at the upper end of the work in New York city, where certain devoted spirits stand each day shoveling away a landslide of problems that have drifted in during the night, down through all the departments of church work and school work, until one has entered the last cabin on mountain, or savanna, or prairie, where love incarnate grapples single-handed with the Titans of sin in an unequal contest for a soul—I wish we might travel that route once in a while and see what is meant by a missionary enterprise. I believe that it would open vistas deep in these dry annual reports, as we sometimes style them, and help in the clearing up of financial deficiencies, and that we should not hear any more the command from New York to New Orleans, “Come back,” but we should hear ever and forever the word, “Forward!” I think, my friends, that what we need is to see what is going on in order that we may lend, not only our sympathies, but our hands to this great work.

The American Missionary Association has passed by a great many of the embarrassing limitations that have been on it in the years that are past. It has gotten into a place where its stakes are strong. Yet its work is not completed; there is still a ministry for it, a ministry of sacrifice; and those

graces that have shone so conspicuously in all its past career—the grace of faith that has removed mountains, the grace of hope that has spoken cheerfully under skies that were overcast with clouds where there was scarcely ever a tremulous rift, and the grace of charity that has born and believed and hoped and endured all things—these graces still have room in the great work of this Association for their fullest exercise.

I realize this to-night—that there is no halo of romance on the brow of the Negro, as one has said to-day there is upon the brow of the red man of the prairies. I realize also that there, in that undesirable field, is the greatest work that is upon the heart and the hands of this Association. The work that has already been accomplished in the South, if there were no other work done in the years to come, would itself be a splendid monumental eulogy to those tireless, heroic spirits that have stood in the van of this work for twenty-seven and more years. They have always kept abreast of it, nay, they have always stood a little ahead of the spirit of the times. While sociologists have been discussing sociology, these friends down there have been practicing it; and while men of clear vision have been prophesying a new era, these people have been producing a new era for the men of the South, both black and white.

I wish to call your attention now to only a phase of the educational work as I have it in mind. It is a new phase, it seems to me. We should not, my friends—and I say “we” because I do not believe that a half dozen people in the city of New York are the A. M. A., I believe that every member of every Congregational church that has his eyes open and his heart toward God in the United States is a member of this Association (applause)—we should not carry on a work that is identical with that which has been done in the past in the next decade. And that is true because of the new condition of affairs with respect to the Negro, and that new condition is this—racial solidarity. An expression has fallen upon our hearing to-day which has that idea framed in it so that anybody can see it—“Afro-American.” It is a singular little compound word that has lately drifted into our vocabulary, but it is a word of mighty meaning. It means that all this torrent of evils which have come upon the black man have driven him closer to his brother. It means that every evil that has been visited upon him has been a spur to him to seek an opening for sympathy and help. Every single insult that has been offered to the motherhood and sisterhood and daughterhood of the blacks; every single deprivation of rights in any place, public or private; every single horseman that has galloped by the little cabin terrorizing the inhabitants thereof; every single perversion of law that the rights of the black man might be disregarded; everything in the name of a contract that has robbed him of his property; every spectacle of an unspeakable savagery in the object-lesson before him of our modern executions, in the writhing, contorted flesh under the flames of those recent martyrdoms—these things have been simply atoms in the

mighty cohesion that has brought this people together and is making them one, and that one is Afro-American.

I think that there is one of the signs of the times with respect to the Negro people, that they are being united. You cannot take up a race paper in this Northland but that you read through all its columns that continual incitation to the black man everywhere to stand by his brother. You do not realize the fidelity of the black people to each other, perhaps, until you meet it by some single example like that which I saw a little while ago in one of our schools in the South. A beautiful young woman was pointed out to me—one of the most beautiful I have ever seen—as white as any woman in the State of Illinois. Her hair was without a suspicion of a wrinkle; there was nothing in her eye to betoken a dark ancestry. She was the daughter, I was told, of a white man and a mulatto woman. Her father was dead, but his mother, who was immensely wealthy, had said to this girl, "Come and live with me in my old age. I will give you luxury; I will give you station; I will give you culture; I will give you everything that money can buy." It was a great inducement to that poor girl, but she turned her back upon it all, and, twining her white arms around the dark neck of her lowly mother, she said, like Ruth of old, "Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people"—preferring poverty and social obloquy, along with filial piety, to the highest station and the best future that money could buy, along with moral perfidy. There was one of the examples of that marvelous racial fidelity that is gathered up in this compound word, Afro-American.

Now, there is a unification of the Negro people going on, and already accomplished in various portions of the country, and there is set before this Association an opportunity that commands the kind of work that must be done in order to solve this which has been styled the problem of the South. How is the Association going to take this rapidly unifying but still undeveloped black people of the South and do for it as a whole what it has done for solitary individuals here and there? Twenty-seven years is long enough for a man to develop, but twenty-seven years is not time enough for a people to develop; and the great problem of this Association in the next decade, I believe, will be how to take this people that is becoming solid and prevent its being solid for self, and make it solid for God and humanity. I believe that the answer to that question lies right here. It lies in this single factor that we call the teacher, who has gone to the South; it lies in the centralizing of the higher education for the Negro of the South. Undoubtedly the teacher is the unit of all this missionary enterprise of ours. Education as a vast and meaningless abstraction will never save the South, but the teacher as a living and personal influence upon the South may. This is a great body, this black population; but in it is the seed of death, and the body of the liberal Christianity of the North

must lay itself, like the prophet of old, upon this dead body if it would give unto it newness of life. And this life-giving pressure cannot be made by conventions like this; it cannot be given by distant exhortations, but it must come by actual contact of the teacher with the taught.

And I think that single fact lifts into their rightful prominence the teachers in our schools. We do not hear very much of the hundreds of young men and maidens that leave congenial surroundings each year and go out into a work which is a continual sacrifice. We do not hear very much of them by name, and yet right there resides the very splendor and the heroism of the American Missionary Association work. In the teachers of this great enterprise resides its glory.

It will not do to suppose that this kind of work is to be carried on by people who have not a full knowledge of how to teach ordinary people in the North. The qualifications of a teacher in the Association are just as great, the requirements are just as severe, as those which are demanded of the teachers in our public schools. There is a class of individuals who suppose that anybody can teach Sambo—that mythical person of whose strange sayings they are gathering a compilation continually with the scissors and the daily newspapers. Any simpleton can teach a Negro, and therefore they apply for a position. It is supposed by some people that the only qualification for teaching in the South is a pity for the poor black man and a constitution that requires the salubrity of the Southern climate. The Secretaries in New York city have enough of that kind of application to satisfy them of the truth of my statement here to-night.

But just glance at this missionary field; let your eyes travel across it, and you will agree that there is no missionary field in all this world that requires a keener discernment than this mission to the Negro in our own country. The teacher who goes before a class of young people who are the descendants of four different races of Africa, widely apart in intellectual and in moral inclination, filtered by their ancestry through that poison of human slavery—one boy who can teach his Latin class at the age of thirteen so that the visiting committee of the town are astonished, and another boy sitting side by side with him who describes the West Indies as composed of Porto Rico, Jamaica and Hades (laughter)—the teacher who goes before this class of pupils must have a keen discernment, and it is not enough to say that a modicum of brains must be mixed with piety to make him or her successful.

Now, granted that we have this class of teachers—and we know that this is the class that are pushing into the Southland—I ask you how are these teachers to go against this solid body of blacks so as to bless the race with a new life and a new culture and a new grandeur of character? By the centralization, I believe, of these teachers in strategic points, like Tillotson and Straight and Talladega and Fisk and all this sisterhood of normal schools. There must be gathered together these teachers of the

higher education that they may bring up the leaders of these people of the South. I do not believe that these schools of ours, which we call higher schools, have as their ambition the planting of a great scholarship in the South, but the planting of a great leadership in the South, so that this solidifying black population shall not be led wrong but be led right. (Applause).

I have noticed that the secretaries of our Association are entering this field with that sort of a philosophy, and I believe that it is the augury of a splendid decade to come. The fact that in the last three or four years our normal schools have grown in number from eighteen to twenty-nine is to me a marvelous showing.

I remember a revelation that came to me in the city of Wilmington, North Carolina, as to the meaning of these normal schools where the teachers are taught to go out and be leaders of their people. It was at commencement time, and I looked upon the platform with a good deal of disappointment, for there were only seven girls to graduate. The girls were good enough in their way and in their place, but why wasn't there at least one boy on that rostrum as a result of four years of training? I had a feeling of regret that did not wane until, lifting my eye above the platform, I saw this motto in green, "Not for ourselves alone." What did that mean? It meant that every one of those seven girls was going out on a mission of heraldry to her people. It meant that they were to step down into the depths and to lift up to the plane where they were the brothers and the sisters that had been depressed by a terrible past. It meant that they were willing to confront savagery and persecution and obloquy and temptation in order to carry on in this world the mission to which the Lord Christ had called them through their teachers. It meant that they were to go along seven shining paths made beautiful by this motto of the Christ that was in their hearts, "Not for ourselves alone." And I said, "It is a justification and a glorification of this splendid normal work." Yes, my friends, that is what the normal school means—the planting, as this system has planted in the last few years, of twenty thousand such through the Southland.

Now let me say, in conclusion, that I think the noblest employment of our consecrated laborers South is just this thing—teaching the black people to teach and to lead themselves, not working sporadically among them, but in central, strategic positions, giving them the meaning of life. Only in this way can we compass and conquer the great task that is before us. The typical figures of the Northern education South are those men who have gathered unto themselves a glory peculiarly their own, whose names are written in history. These men went to the South with a message not only on their lips but also in their lives. Those messages have gone out into incarnations, and by their grand example have set to these leaders of the black people of the South the principles that shall, like plastic hand, mold this great population into a newness of life, the

principle that labor is always honorable, that duty is paramount to every other personal consideration, that humility is exaltation, that surrenders are victories, and that love is the greatest thing in all this world. (Applause).

THE NEW NEGRO.

BY REV. W. E. C. WRIGHT, District Secretary, Cleveland, O.

The American Negro of thirty years ago was the product of African paganism and American slavery that called itself Christian. Two widely different pictures of the Negro of that period are to be found in the descriptions and allusions of writers both of that time and of the present day. In apologies for slavery, whether direct or indirect, the Negro appears as docile and happy, loyal to his master and to his master's family, kind in disposition, of a warm religious nature, and so trustworthy that his very vices leaned to virtue's side. Such idyllic pictures of the Negroes as the best laboring population in the world are to be found abundantly in the literature of the past and present generation, and in wayside conversations of to-day.

On the other hand, in criticisms of the legislatures of the reconstruction period, and in excuses made for separate railway coaches, separate schools and churches, and the exclusion of Negroes from all offices and from the ballot-box, the Negro appears as ignorant, depraved, given over to all the vices, and incapable of cultivation in mind or in morals.

A judicial estimate of what the millions of the freedmen were when just emancipated must no doubt retain enough features from the last characterization to show that if slavery was in any sense a missionary instrumentality it was not efficient for producing the highest Christian civilization. It did not develop in the slave thrift, foresight and self-reliance to make him more and more fit for successful freedom. It did not graft firmly upon the religiosity of his nature the virtues of honesty, truthfulness and chastity.

When we add the fact of universal illiteracy on the part of the freedmen at the close of the war, it is evident that their condition called for something slavery had not given them. There was crying need of some new form of missionary work other than the "peculiar institution." It was necessary not only for their own sake, but for the welfare of the whole South and the entire nation. The situation demanded not the development of a better slave nor the production of a serf, but the transformation of a vast population trained as slaves into a population with the character, habits and virtues of freemen. The nation could not prosper with these millions continuing as they were. The problem for statesman, philanthropist, Christian, was no less than to make a new Negro.

The American Missionary Association was one of the most important agencies that grappled with this problem. It rightly regarded the school-

house as the starting point for the great transformation. The change must come in response to intelligent appeal. In developing individual intelligence and character, the school-house can build into society all the elements of Christian civilization. For the school-house has to do with health and skill and thrift and morals and religion.

Thirty years have brought many changes to the South. The greatest of them all is to be found in the results already attained by Christian education in making a new Negro. In putting forward this claim and some of the evidence in its support, I shall deal but slightly with statistics, and confine myself largely to testimony from personal observation.

In the matter of physical stamina and health, Christian education cannot claim that it has up to the present time improved on the old Negro, when the whole mass is taken into view. The death-rate among the colored population in such Southern cities as publish a record, is nearly double that of the white population. It is undoubtedly much larger than it was among the slaves. This high death-rate is not surprising in view of their poverty and ignorance, and, moreover, is partly to be explained by the high birth-rate among the same population. For in all cities nearly half the deaths are of little children. The higher rate than in the slave times shows that we have not yet carried education far enough with the Negro population to secure as good care of themselves and their children as the old masters took of them when each had a high market value. Every missionary school gives instruction in hygiene and sanitation. The new Negro in this sphere of the physical life is to be seen in the trained colored teachers and the growing company of thoroughly educated colored physicians. The number of both these classes must be increased, and they will lift the millions to a new physical level.

In the intellectual sphere, the new Negro is unmistakably prominent. We marvel at the literature which has sprung up in the white South since the war. This brilliant constellation of writers now glowing in the Southern sky, is not so indicative of a new era for the South and the nation as are the gatherings of the state associations of colored teachers. I have attended that of Alabama where were some four hundred present, of whom the president said the larger part owed their education at first or second hand to the American Missionary Association. They were principals and teachers of city and village schools, shaping the colored youth of their respective communities. They were presidents and professors in colleges and normal schools, training the teachers of the majority of the children of that state which has a larger colored, than white population. Whether old enough to have been born in slavery, or only the children of slaves, these earnest, capable, and many of them highly educated, teachers were the new Negro in sharp contrast with the absolutely illiterate slave population of less than a generation before.

It was a smaller company of higher grade teachers that met a few months ago in Frankfort, Ky., to protest against the two-coach bill which drew from Gov. Buckner the surprised remark, "I had no idea there were so many cultivated colored gentlemen in the state."

It was the addresses on the same topic, near the same time, of colored women trained in missionary schools that were reported at considerable length in the daily papers and referred to as the utterances of the ablest colored women in the state, if not in the nation. These all are examples of the new Negro, not the old Negro of slave times.

It was a new Negro educated in a missionary school of whom one Southern white man said, not long ago, to another, "It was all I could do to keep from saying 'mister' to him."

It is a Mississippi Negro graduated at Fisk University, who, as a missionary of the American Board, has reduced to writing the language of the Sheetzwa tribe in East Central Africa, and already given to that tribe four books of the New Testament translated from the Greek by himself and published by the American Bible Society.

Just as new a kind, though his studies are for personal recreation, is another of our graduates, now a lawyer in Texas, whom I found occupying his spare time with Prof. Harper's correspondence course in Hebrew.

New Negroes worthy of all honor are the multitudes of our pupils, and pupils of our pupils, who are pushing out into the remoter public school districts of the Black Belt. They are at once examples and apostles of a new era, for they are missionaries of a better life to the rural millions of the South. I have seen them at their work and found them not only good teachers in the school-house, but also a spiritual power in the churches, and practical examples of thrift, and nobly ambitious in their communities.

It is the new Negro of the era of freedom, not the old Negro of a slave civilization, that is here and there emerging into a capitalist or a large planter, or a contractor, or a successful merchant, or a professional man. The number of these increases all too slowly. The difficulty lies not alone in the absolute poverty of the slaves when first set free, with no capital but their hands, untrained to any but the coarsest kind of labor. A more serious difficulty is in the inveterate unthrift and dependence to which slave life had bred them. The wonder after all is that this race, in whose previous contact with civilization was no tendency to thrift, has in thirty years accumulated some four hundred millions of taxable property.

Quite as important as lists of taxable property is the new spirit of self-reliance and independence beginning to show itself among many of the Negroes who are still poor. It would be an impressive sign of the new industrial South if we could gather in one assembly the white iron masters of Alabama, whose skill and energy have in twenty years brought that state from zero in the production of pig iron to a position next to Pennsylvania and Ohio. I affirm in all truth and soberness that far more sig-

nificant to one that looks deep into the sources of civilization, was the gathering I saw of some hundreds of hard-handed Negro cotton planters in the Black Belt met to discuss their condition, prospects and means of improvement. Some of this company had not much book learning, and others were teachers for a part of the year. All had felt the influence of the missionary movement of Christian education. They lived—most of them—in cabins without glass windows, and many of them in the one-roomed cabin. Few of them owned land. Year by year their cotton crops were mortgaged for food while they tilled the fields. But there was in them the spirit of freemen. They raised no clamor for government aid. They indulged in no chimerical visions of reaching the millennium by wholesale emigration. All day long they exhorted one another to more intelligent farming, more unremitting industry, greater economy, and the purchase of land. They urged that the pulpits be purged of immoral preachers. They applauded loudly the exhortation to talk religion less and live it more. Such spirit and purpose among the laborers is the best of all auguries of industrial improvement.

The graduates and former pupils of our missionary schools are to be found everywhere in the South among the foremost leaders of every upward movement. The steady and rapid development of industrial training in our schools makes them important factors in diversifying and developing the industries of the South. The amount and character of Biblical study in our schools of all grades is a powerful instrumentality for changing the old-time religion of emotion into a religion that concerns the intelligence and the conduct as well as the feelings. We are making a new Negro.

When criticisms of our work call attention to millions of Negroes who are still ignorant and degraded, we are only incited to press our work more vigorously, till the lowest are lifted. When we are told that many partially and some highly educated Negroes are in Southern penitentiaries, we remember that our Northern prisons hold some white graduates of colleges, and are moved not to educate less, but to increase the moral and religious element in education.

A Georgia critic complains in the *Forum* for October, that education is leading the Negro away from "his feeling of dependence," and causing him to cease showing "proper respect to the white people," and says "a little education is all the Negro needs," and that he "will have to be disfranchised," and have "a separate code enacted that will fit him." This leads one to wonder whether the Anglo-Saxon race in the South has lost its capacity of adjustment to new conditions. Many even of the educated men of that race seemed to have learned nothing on this subject in thirty years. They still have no suggestion to make for the Negro but to suppress him. They still write in the spirit of Chancellor Harper's antebellum memoir on slavery, in which he maintained that the aspirations of

a freeman unfit a laborer for his situation, and asked triumphantly, "Would you do a benefit to the horse or the ox by giving him a cultivated understanding or fine feelings?"

Usually when I have asked a Southern white man what he thought of having some of the more intelligent Negroes serve on school boards or as petty magistrates, the answer has been, "Never in any place where he can have any authority over a white person."

Such utterances as these, and the ostracism still too generally exercised toward white teachers of colored schools and white pastors of colored churches, illustrate the depth of the moral wound slavery inflicted on the masters. The noble development of chivalrous virtues by the exercise of autocratic power, with no responsibility except to one's own honor, went side by side with an evil development of self-assertion which tended to become more intolerant and cruel under the constantly expected danger of insurrection. As we mark how white civilization was dragged down by slavery, we understand what was meant by the remark of an army surgeon from Ohio. He had been an abolitionist before the war, and on returning to his home was bantered by some of his neighbors with the question, "What do you think of the poor Negroes now?" He answered, "I went South saying, 'poor Negroes.' I have come back saying also, 'poor white people.'"

We are thankful for the words just spoken at our annual meeting by Rev. Mr. Southgate, of Kentucky. They assure us again that there are open-eyed Southerners who recognize the enormous progress made by the Negro in a generation. We who are in the work know the appalling needs still unmet, but we are not appalled, for we see the improvement to be so great that we regard the time as not remote historically when the Negro shall be so completely made new as to become wholly an element of strength and hope in the nation's life and the world's evangelization.

THE NEW WHITE MAN.

BY REV. G. S. DICKERMAN.

Look at Florida on the map—reaching down into the ocean like Italy or Greece, wonderfully beautiful in its climate and attractive to pleasure-seekers and to invalids all over the North. I said to one of our workers yesterday who is a great deal more familiar with the South than I am, "How many people do you suppose go into Florida in a year?" The reply was, "I am not good at guessing; perhaps a thousand." I have in my hand a letter received from a gentleman in the South from which I will read:

"At the close of the season transportation and hotel men were convinced that from 110,000 to 120,000 people had been brought into the State from the first of November to the first of April." That is,

30,000 more people went from the North into the South to spend the winter last year than there were whites in the State during the war. And this is taking place not only in Florida, but more or less in North and South Carolina and Georgia and the other southern States. At Asheville, at Aiken, at Thomasville, they are gathering these people in great hotels, and in smaller places there are multitudes of others that are going to spend the winter. A great process of getting acquainted is going on with vigor and energy between the people of the North and the people of the South, and the people of the North are coming to understand the people of the South as they did not years ago, and the people of the South are coming to understand the Yankees of New England and the Yankees of the West as they did not in old war times.

And with this you will notice all through the South the rising of Christian conventions. All over these southern States there are being held Sunday-school conventions, gathering the people together in county and state conventions out of all denominations, for Christian counsel and prayer and for quickening the religious life. In Florida we have two Chautauqua assemblies. Then we have Christian Endeavor and other conventions, gathering thus the Christian people of the South and the Christian people of the North, mingling with them under circumstances where the Holy Spirit of God comes down and makes them all one in Christ Jesus, and the ideal of the Christian work is lifted before them and their hearts are inspired by it. Does it not mean something? Christ says "Behold, I make all things new." Christ's kingdom is coming here in America. "Cast up the highway; gather out the stones; lift up a standard for the people." That standard is Christ and his gospel. He is calling his people to that standard and to that ideal Christian life that has been illustrated through the ages. He is calling them from all ranks and all denominations and all complexions, and they are all one when they bow before him and sing the songs of Zion together.

My friends, as our Christian men go into the South in all these various ways and on various errands there come to them opportunities to hold up Christ as for all men. You remember how slow the disciples were in coming to this point. They marveled that Jesus talked with the Samaritan woman. Peter and John wanted to call down fire from heaven, like Elijah, to destroy the Samaritans, against whom they had all the bitterness that has ever existed in any breasts in this country against the negro. When that poor Syrophœnician woman, one of the old Canaanitish stock which the Hebrews hated and which they were told to drive out of the country when they entered it, came to Jesus pleading for her daughter, there was something that prevented Jesus from answering her plea at once. Still, something in him encouraged her and she continued to cry after him, and the disciples said, "Send her away, for she crieth after us." But the hour came when those disciples received a new baptism from on

high, and they found it their joy to enter into the spirit of the Master and to receive his words, "Go ye into Samaria and to the uttermost parts of the earth and preach my gospel to all people." And so, my friends, it is coming to be time for us to remember that we Northerners and Southerners alike are brethren in Christ's fold and there is no difference. The time has come for us to hear Christ's voice calling us to his work and to remember those words of his which he spoke just before his crucifixion: "And I, if I be lifted up, will draw all men unto me." There is the secret of it. Lift up Christ in the heart of the new white man and the wants of the black man will be met in a spirit of brotherhood. (Applause.)

WORK AMONG THE MOUNTAIN WHITES.

BY REV. W. E. WHEELER.

The introduction to a sermon by one of our native preachers which I saw a few weeks ago would be appropriate for this occasion. "My waiting and dying congregation," he said, "you will find my text in the second chapter, second verse of Paul's second letter to Timothy. I shall have to scatter from Genesis to Revelation to get to my point, as I am so soon to give way to other brethren." In 1876, at the meeting at Pittsburgh which I was permitted to attend, there was no place given to the highland work, because as yet none had been begun. In 1882 Mrs. Wheeler and myself were sent to Williamsburgh, Ky., to open the first academy in this work. A year later we suggested the names of those who appeared at the Brooklyn meeting as the first representatives of the work among the mountains, and to-day, I come to tell you something of the work which has been under my own observation in these years.

When we first approached Williamsburgh and reached the cliffs overhanging the little village, we saw within an enclosure the only church-house in the county. It was sixty years old. Now there are four beautiful church-houses in the little county seat, and scattered throughout the county there are a score or more of frame churches where the people gather for religious worship. In that little edifice which we first saw there now assembles a model church, as I can testify from having seen it recently. In the year 1875 a Chicago man went down to Williamsburgh, and had occasion to stay over Sunday. He went out on the street and found men and boys wrestling, playing marbles, and engaged in idle talk. He asked them, "Why don't you have a Sunday-school?" They said, "We don't know how." "Would you like to have one?" "Yes, sir, if some one would show us how." "Will you organize one to-day?" "Yes, sir." They organized the school. Six or seven years later when we went in there we found that school still held regularly with forty members. Three years later than that we saw four or five hundred children gathered in Sunday-schools there, well equipped, well organized, and going forward

in successful Sunday-school work. The superintendent of that first Sunday-school, a man whom almost any school in the country would be proud to have as its superintendent, was one of those in that crowd on the street when it was first organized. The first winter we spent at Williamsburgh there were sixty enrolled in our school, and our school was the only one that could be called a school in that whole county, although there were 12,000 people there within fifty miles. To-day you will find in that community each winter six or seven hundred young people gathered together in school work, and the whole county is noted the State over for its educational work.

Besides this I have seen great changes in individuals. I saw a young man who came up from one of these district schools to the academy at Williamsburgh. He was not brilliant in his appearance then, not brilliant now, but with the help which he received at Williamsburgh and with a little help from Oberlin he has gone back to his own place in Harlan County, and there organized a church of forty members, and raised \$1,000 to begin educational work among his people. I know another young man whom I first met in one of our out-station Sunday-schools; I was the superintendent of the school. He asked me for the privilege of preaching. I said, "yes," and after the Sunday-school was over he came up and took off his coat, and went at it in true native style. A few years later he went through the English course at Oberlin with credit. At the examination there in Oberlin for ordination he carried off the laurels among college graduates and seminary classical graduates. Only two or three weeks ago I saw this same young man at our fall association clear away a theological fog more quickly and more successfully than many a doctor of divinity could do.

Is it strange, then, that after having a few years' study in the seminary myself, and a little experience in pastoral work in the North, I should gladly and willingly leave a most interesting country pastorate in Ohio and return to this mountain work in Tennessee? And I want to speak a word about that work on the Cumberland plateau. The plateau has an area of four or five thousand square miles. Before the founding of Pleasant Hill Academy, of which I am now principal and pastor, there was but one educational institution of the kind in the whole district. Now we have the academy at Pleasant Hill and another over on the western side of the plateau at Grand View. Then we have a little school at Pomona and churches at Bon Air, Rockhold, Pleasant Hill, Grand View, Rugby, Glen Mary and several other places, all of them organized since 1884.

Now these were started with the idea that there were great possibilities in the mountain field, and the work has gone to show that that expectation was correct. When the pioneer missionary in this section first went to Pleasant Hill, in getting to the county seat he had to ford every stream. Now there are good wooden bridges over all the principal streams. In the first year pistol shooting about the academy during re-

ligious services was very common, and on commencement day a fusillade was expected. All that is now changed. Around our building there was but one shot fired last year at commencement, and that was not connected with a religious service. (Laughter.) The people were suspicious of us at first. They said, "This must be some Yankee scheme for making money," but that opinion is changed. At one of our commencements the father of a student came up with a jug of whiskey which he hid in his boy's room. After a while there was lots of music there as a result, but all that is done away with now. At our last commencement the circuit judge and acting attorney general told me that he had never seen such good order in public exercises, and this same father who brought the jug of whiskey said that he had been watching things, and had come to the conclusion that our work was not for money. Another typical Southerner wrote to me, "I congratulate you upon the success of your school. I am greatly interested in these movements for the enlightenment of the once ruined South, whose schools have been, and are still, very inferior to those of the North and East."

Our academy had an enrollment last year of 160 students, 71 of them in the normal department. We sent out from this department last year 16 graduates, most of whom are teaching. One-third of our normal department are teaching this year. The work is going forward. But these students are very poor. One young man came to me last year without any money. I said to him, "Can't you raise something?" He said, "They are owing me right smart down in the settlement, but it is hard to get anything." I said to him, "Go back and try to get something." In a week he came back, walking thirty miles, with a silver dollar in his pocket, proud that he could bring that much with him.

You have done a great deal for us in the past, but we need more help. We have to turn away young men who apply to us. This year four young men walked up to the academy from twenty-five to thirty-five miles distant, and we had to turn them away. Only \$68 will pay for the tuition and board of a young man with us for a year.

OUT-STATION INDIAN WORK.

BY REV. J. F. CROSS.

I come from a land of blizzards, but I do not like to face them. We have two kinds of blizzards. One is the cold kind, which is comparatively endurable, and the other is the red hot one, which no one wants to have anything to do with. So accustomed did I become in traveling seven or eight hundred miles by team, to gather material for a ten minute speech to you (laughter), to looking out for prairie fires and guarding against them, that one night on the sleeping car in coming to this meeting, when

I was awakened by some noise, and saw the headlight of a locomotive on an adjoining track, I jumped up and said to my wife, "We've got to get out of this to save our bacon!" (Laughter.)

Now, we plead for the Indians, not because we know well enough that they have mortgaged their souls to Satan, and that for years all that has been good in them has been carried off by their friendly neighbors—for the race has not yet died out of those white men of whom it is said that they wear crape on their hats in memory of their departed virtues (laughter)—but because the work at this point is as important as anywhere. It is true, we do not deal with millions of people; we do not deal with a great race problem, and yet the work is just as broad as any work that the A. M. A. does. It reminds me of the railroad president who went to Vanderbilt and asked for a pass over the Vanderbilt system. The railroad of which he was president was only twenty miles long, and Vanderbilt said to him, "But your road isn't a very long one, is it?" "No," said the other, "but, Mr. Vanderbilt, our road is just as wide as yours is." (Laughter.) Now our work is just as wide as any.

I am to speak to you of our out-station work. Our schools are for education, whether they be primary, intermediate, normal or grammar, but the out-station is where the preacher or the missionary meets his people. These people are very different from any class that any preacher of the Association meets. In the first place, they are a people unacquainted with the gospel, and in the second place they are a people self-satisfied without the gospel; they do not want the gospel. I remember a story that Catlin tells about Keokuk, chief of the Iowas, after whom the city of Keokuk was named. He says that Joseph Smith was laboring with him, and telling him that the Indians were all coming into the kingdom of God, into a land flowing with milk and honey. Keokuk answered him, saying, "You know our people don't drink milk, and we dislike honey. Now, what we want to know about this new government is, what kind of whiskey and tobacco they are going to give us." (Laughter.) When I was in the theological seminary a man came there and told us that an Indian out at Rosebud agency had walked three hundred miles six times to see if he couldn't secure the establishment of a mission station at his place. I was ready to go somewhere, and I said I would go there. I was anxious to meet that man who wanted a mission station so much. I met him one day, and I supposed he wanted me to preach the gospel to him, that he was hungering and thirsting for it; but he wasn't. He said to me when I spoke to him, "I am glad to see you. Now, my friend, have you got any tobacco along with you?" (Laughter.) That is the kind of people they are, and there are lots of them at Rosebud yet. They do not want the gospel. Some of them come to us week after week and ask for a mission station. One man came every day for a week, and he would have come every day for a month if he could have got a good square meal

every time he came, asking for a mission station ; but he wanted the station because if the building were put up and a native missionary sent there he could depend on getting a meal every day, or every other day, and he would be satisfied with that. They do not want the gospel, and a good many of them do not want it any more than they did when I went to the Rosebud field. Six years ago a mission station was established at one place, and the building was built by the ladies of the Park Street Church, Boston. There was not a man there that had the first vestige of civilization or the first desire for it. We have now a church there. The Government uprooted the tribe, and took them away from the church, but we put the church on wheels and hauled it after them, and set it down again, and have gone on with our preaching. The very man of whom I spoke, that had traveled that great distance to get a mission station, never came to church, but opposed everything that was in the church. He went off with the ghost dancers, and joined the unruly and turbulent element that rushed off to Pine Ridge and brought destruction to Big Foot's band. He never attended services regularly until last spring, and on the 18th of last August he came and united with the church.

The President : Do you think there was a real change in his character ?

Mr. Cross : I have every evidence of it. I asked him, "Are you ready to lay aside your old ways and follow the Lord Jesus Christ ?" He said, "Of course I am ; that is what I came here for." (Laughter). He seems inclined to live up to his profession.

Now these out-stations are queer institutions. I am entertained here in Elgin at a beautiful house up on the hill, and am sleeping in a larger room than any one of those used for preaching services in all our Rosebud field. Our Indians have a wonderful adaptiveness to circumstances. They are used to being packed into a small compass. We have more people in a smaller space at some of our services than any worshipping congregation in the United States. A tent was once given to me, it was larger than I wanted, 16 by 24 feet, and I have packed into that tent 176 Indian women at a missionary meeting, and some of them were larger than any woman in this house. (Laughter). I have seen 104 Indians packed into a house—and they had plenty of room to give attention—that fifteen white people could not get into. The Sunday-school room of this church has more cubic feet in it than all the mission stations and places of worship that I have on my entire field, one hundred and twenty miles long and fifty miles wide.

Our churches have grown in every way. Those church members have not come there because they wanted something ; they have come, first, for a meal, perhaps, then out of curiosity, then because there was something going on there, and finally the tide got turned the other way. It is not very difficult to take a hungry man and give him something to eat. It is not very much to go out there to a settlement of ten families that have

been raised on the Western Reserve and build up a church ; they will have one any way, and then they will have an academy and everything else that is good. But when we go to the Indians—and that is the pressing point about this work—we go out to do missionary work, and we have to bring them to Christ in spite of themselves.

Now, I am trying to plant a mission station at the mouth of Oak Creek. The name of the band there, as nearly as I can translate it, is “a bad outfit.” They have wanted a mission station, and I went up there just before I came here and bought a building for \$30, and we are going to fit it up and have a mission station there. Now they are not interested. One or two may want the gospel, but the majority of them will oppose it. What will be the effect ? Why, if we can carry that on for five years—if the Association provides money enough—we will have as loyal a Congregational church there as this church is ; we will have a contributing Congregational church. (Applause.) These Indian churches have made wonderful advance in contributions. When we first begin work we dare not mention this subject ; they would say, “Yes, you are here for money, just like the Government men” ; they are suspicious of us. But as the work develops we lead them on to make contributions, and their record in this regard has been remarkable.

THE SONS OF “UNCLE TOM.”

BY REV. H. H. PROCTOR.

You are all familiar with that great book of Mrs. Stowe, “Uncle Tom’s Cabin,” which I believe was the handwriting on the wall to the Southern slavocracy. You have admired the Christly character of Uncle Tom, at whose feet a great German philosopher has said he would gladly sit and learn. Truth is stranger than fiction. Uncle Tom was not a fictitious character. There were hundreds like him. During the last days of the civil war a confederate soldier lay dying on a Virginia battle-field. His faithful slave valet stood at his side. As the master was breathing his last he said to the slave, “Go! go!” “Go where, master?” asked the slave. “Go North and be free. You are too noble a man to be a slave.” “No, master, I’s e ’bliged to go back. I promised missus that if you fell I would bring back to her the Bible she sewed in your vest pocket. I would like to be free, but I’s e ’bliged to go back.” The master died. Back the slave went, across rivers, over plains, through cane brakes, till he reached the old Mississippi plantation. When he had delivered the book he was remanded to slavery; when on the day of freedom the slave held up his sable hands that the shackles of two and a half centuries might be removed from them, they were found unstained with the blood of his fellowmen, save that shed in honorable battle.

But I intended to tell you of Uncle Tom's sons in the South, for, as to whether they are proving a success, is not decided by a few who carry off prizes at Northern institutions, but by the general advancement of the mass of them. The black boys of the South are eager to learn. Some time ago a young man walked 175 miles with all his effects upon his back to one of our Southern colleges (spending only 20 cents on the entire journey). He said the people wanted better teachers, and he had come to fit himself for better work. You will be interested to know his name for it stands for victory—Julius Cæsar Alexander.

I have seen the student of New England, and while there are many things about him which the Southern colored student could profitably imitate, yet I should not fear a fair comparison of the two. The Southern colored student is marked for his teachableness, aptness, submissiveness, and impressionableness. He does not prowl about at midnight, gamble, drink, smoke or chew. These are forbidden him by his far-sighted Aunt.

He is not a dullard. A few years ago Mr. Calhoun said that if a Negro could conjugate the Greek verb he would be willing to admit him to the brotherhood. Were he living to-day I could take him to any number of Southern colleges and show him scores of Uncle Tom's sons who can conjugate the Greek verb with as much facility as any of his relatives. More than that, I could take him to Yale, Amherst or Harvard and show him Negroes who could conjugate the Greek verb with as much accuracy as John C. Calhoun himself. More still, I could show him a Negro scholar who has written a Greek text-book once in use at Yale University. If that would not satisfy him I could take him to the halls of Europe where two hundred black students are studying modern and ancient languages with a view to returning to this country and Africa to teach their brethren. Mr. Calhoun, will you now admit him to the brotherhood?

But not only as students are Uncle Tom's boys proving themselves worthy, but also as Christians. That which sustained the slave in his darkest hour was his religion. In my work last summer at the South, during a call on one of my parishioners, I observed a well-worn Bible. I asked why was this. Neither she nor her husband could read. She said they could not read a letter in it, but it did them good to handle and feel the Word. Through one of the back districts of a Southern city a Northern missionary was passing one Sunday afternoon. He came up to an aged colored man sitting in the sunshine reading a book. Being asked what he was reading he said: "Mister this is the Bible, and I tell you there is a heap in this Book."

We young men have learned the same lesson, that there is a great deal in this Book. The spirit of Elijah falls upon Elisha. I have never seen an atheist among our young men. They are pious, moral, Christian. At Fisk they sustain a flourishing "White Cross Society," pledged to principles of personal and social purity. If time did not fail me I could

tell of a little church founded near Fisk University by its students ten years ago.

In church the new Negro is not as emotional as the old. Nor am I one to laugh at the old folks' religion. In its essence it is good enough for me. It brought my people out of bondage. Were I to choose between the religion of the slave and that of the master my choice would not be uncertain. Give me the religion that caused the slave to steal out from his cabin to a corner of the plantation, at midnight, when master, overseer and slave hounds were asleep, to praise God in a "whispering meeting," as my father has told me, rather than the religion that sold babies to buy Bibles, and robbed trundle-beds to send missionaries to the heathen. The slave's religion was not wholly divorced from morality. That in their emotional joy they were enabled to forget this world seems to me one of the kindest providences of a kind Father who knows all our trials. True, there are excesses in manner of worship no longer tolerable to the young Negro to-day. The young people demand a more approved manner of worship, a sounder exegesis, a more excellent way. In a Southern church of the old type a brother was being tried for shooting marbles. After much discussion it was decided to expel the offender; "for," said the minister, "Christ said 'Marble not.'" The young people want better preachers. This demand is being met by the schools of the American Missionary Association.

As citizens Uncle Tom's sons are proving themselves worthy. At Washington two thousand of them are writing for Uncle Sam. In the communities in which they live they establish homes from which go those influences that must gladden the race. They are never among that class against whom certain crimes are alleged. They are leaders, political, social and ecclesiastical.

What of the future? Bright! Pressed on every side, we are not straitened; perplexed, but not in despair; pursued, but not forsaken; smitten, but not destroyed. Notwithstanding the fact that in the very presence of the majesty of American law and under the shadow of the cross of Christ there occur deeds that do small honor to our boasted civilization, we have faith in the white men of America. We believe that they will finally do right. May God in his own time and way hasten the long-desired day. With a firm faith in God and a strong belief in the ultimate good sense and justice of humanity, we go forth to the future with brave hearts.

Before I close I wish to bring to you the gratitude of Uncle Tom's sons scattered throughout the South. We thank God for the pen of Harriet Beecher Stowe; we thank God for the zeal of John Brown; we thank God for the sword of Grant, reinforced by the pen of Lincoln, both sons of this grand old state of Illinois; we thank God for those brave men who went to war and died that the slave might be free—let these rest

in peace, wrapped as they are in their country's flag and pillowed upon her constitution ; but we thank God still more for those brave men and women, who before the smoke of battle cleared away, came South with spelling book in one hand and Bible in the other and set the millions of freedmen on the road toward reading, reasoning and righteousness. Around God's throne their crowns shall glitter with many stars. (Applause).

ADDRESSES ON FINANCIAL ADMINISTRATION.

A. LYMAN WILLISTON.

It is not necessary to state to this audience that the foundation of all stability and success in any business is confidence ; and of all the reasons which have been given during the past three months for the phenomenal depression from which we have been suffering in this country, and which has also affected other countries, the best reason that anyone has yet settled upon is the lack of confidence which has existed. Now, if this is a fact, that confidence is necessary in the transaction of the business of the country, in which the items of profit and loss and dollars and cents enter, how much more is it the fact in matters of business which depend upon the voluntary benevolences of the people. We must have confidence in the organizations through which we work. Now the principle of this organization is well known to this audience. The methods through which it works, the scope of its work, what it has accomplished and what it intends to accomplish, are all known to you and are being made known to you momentarily in the exercises which we are attending. Last evening and to-day we have had reports from gentlemen who have worked on the field, and also from those who have been benefited by their work. If we have confidence in the work of this Association, we now need to have additional confidence in the methods of its administration concerning the financial questions which enter into it ; and in order to secure this confidence, it has been thought wise, in the years that are past, to appoint committees on finance to examine into the affairs of the organization and to report. The documents had been handed to the committee on short notice, and their reports, therefore, had usually been rather superficial ; but in 1890 it was thought wise, in order to more effectually do this work, to submit it to a committee who should be appointed a year beforehand, consisting of gentlemen from different parts of the country who could have no collusion with each other, or with the officers of the society, but who could look into the matter carefully and thoroughly at their convenience. A committee of five gentlemen was appointed last year, one from Vermont, one from Massachusetts, one from New York, one from New Jersey and the other from Michigan. These gentlemen met during the year, and at the close of the year, when the books of the society were

ready for exhibit, they met in New York and examined the affairs of the society. They handled the books of the society and examined them carefully ; and it becomes my duty to give you a written report of their conclusions in the matter. (See Report printed in December *American Missionary*, pages 402 and 403.)

REV. ELIJAH HARR.

It seems to me that we cannot manifest too high an appreciation of the labors of this committee. On the other hand we cannot congratulate ourselves too strongly on this report which they have presented. I have been acquainted for a number of years, both in our own denomination and in a larger one, with the management of societies of this kind ; but I never have heard a report which reflected so much credit upon the organization as this one which these business men have given us. We can go before our churches, as we wish to do now, with a new earnestness, saying that all these matters have been put through the finest sieve, and that not the slightest thing has been found which reflects upon the management of this society, but that these business men have come forward and paid it the highest compliment as to its management that it is possible for any society or organization to have. (Applause).

W. H. STRONG.

This financial question is not simply a matter of bookkeeping. The committee were greatly impressed with the thoroughness of the system and with the carefulness of the details of the bookkeeping of this Association. The first requisite which Mr. Williston has spoken of as confidence, may well be exercised by our churches in the financial management of the affairs of the Association ; but the thought comes to me that the most careful bookkeeping, while it saves money, does not pay debts (applause), and that there is for everyone of us a responsibility regarding the finances of this Association, which rests not simply on the finance committee, not simply on the officers of the Association, not simply on the hardworking and far traveling Secretaries, but upon the churches, which are a part of this Association. I know of State after State where a great proportion of the churches are not giving to the American Missionary Association. I wish that the representatives of the different States here would take the Year Book and count up the churches that are giving to this Association and the other organizations, and then face the question of their own balance sheet with God. I think you would find, as I have found in my own State, that there is a responsibility resting upon us—a responsibility which comes along the line of privilege. For while you say, Mr. President, that the laymen should be thanked for the work which they do, it is the laymen's blessing that they can do that sort of work. I hold it to be our privilege that we need not commit into the hands of the pastors of our churches the entire work of the Master, but that we have our share of

it. (Applause.) There is growing up in this Western land a great host of young people in our Sunday-schools and Christian Endeavor societies and I believe that this American Missionary Association owes it to them as much as it does to those whom it is serving in the South, and in the other parts of our country, to give them the privilege of a training in giving for Christ, which shall make them, as they grow older, efficient and interested servants of the Master. So you owe it to them to make calls upon them, that they may give for their own sakes. I believe that there is nothing that so helps the laymen as the opportunity to give and to serve, and that is what this Missionary Association should give to every young people's society of Christian Endeavor and every Sunday-school in this land. (Applause).

ADDRESS OF REV. ASHER ANDERSON.

The bond of affection is very patent and palpable on the occasion of these annual meetings. We are so full and we feel so heartily, that could we tip our tongues with the fire of an Elijah, how we would talk! Colton says, "A great many people will write for religion and will fight for religion, but there are mighty few that will die for religion," and I have no doubt he is very nearly correct. A great deal of this enthusiasm, however, usually ekes out on the cars on the way home. We go back to our solid and substantial church work again, forgetting the earnestness of an annual meeting like this. We become absorbed in the work of our churches, and probably twenty-four hours after we have again entered into our studies some one will come along with a special appeal, and of course the immediate earnestness of that appeal obscures that about which we are so enthusiastic on this present occasion. Therefore, the American Missionary Association must be set aside for awhile; our enthusiasm has cooled down, and the American Missionary Association is forgotten.

Now, two things ought to be constantly with the pastor, to be impressed always upon the minds of his people. In the first place, this Association, in its executive board, does not stand by itself. It is all very well for us to consider a number of good men in New York City as running the American Missionary Association. I was about to say, that the majority of our pastors will allow these officers to run the Association, and then they say, "If you want any money, come to us, and it depends altogether upon our exchequer whether you will get it or not." That is one thing. We are separating ourselves too much from these faithful brethren. Who are they? They are the children of our service. We put them there. In all the strange thoughts that have come to us concerning our foreign missionary work, I have never lost the thought that that work is my work, and not the work of the Prudential Committee or

the Secretaries of the American Board. (Applause.) We ought to consider the American Missionary Association through its executive officers to be the child of the churches, and to be taken care of by the churches; and the average pastor ought not to separate himself so far from the Executive Committee or from the Secretaries as to throw even a typewritten circular into the waste-basket, without having carefully considered its contents, to know what is on the hearts of those good brethren, and respond if he possibly can.

Another thing. The pastors ought to have it thoroughly settled that the churches are themselves responsible for this work. It is their work. What are the Secretaries doing? They are doing just what the churches tell them to do. We represent the churches here in this annual meeting. We speak for the churches; we are not speaking for the Secretaries. I understand it so with my people and they understand it as coming, not from me in the least—I never stand upon that platform except the people thoroughly understand that I am speaking not for myself, not for the Secretaries—but for Him who said, “Go preach my gospel.” (Applause.)

There are plenty of people to-day in our churches who are well-wishers. They have such a hearty handshake for you, and then they congratulate themselves that they have got away from you without putting anything down on a subscription paper. I remember one day calling upon a gentleman at his office and he said to me, “What is the matter? You sent that agent around here.” “Yes, sir,” I replied, “and I will send him around again; he is just the man you want to see.” I know a minister who once said to me, “Just as soon as I know there is any money in my parish I am going to let an agent loose in it.” I believe there is a better method by which to make the church appreciate what it belongs to them to accomplish—not to erect buildings, not to say prayers, not to be well-wishing all the time, and not to congratulate themselves.

When I look at the American Missionary Association and see what Christian people have done, I say, “There we have the life of the churches; there we have the life of the individual givers.” It is the man who gives himself that is most helpful to others. It is Jesus Christ who gave himself who finds himself living in us; and we shall be true to the principles and purposes of the kingdom of Jesus Christ, when living by faith in Christ, we give ourselves for the redemption of our fellows, as Jesus Christ. That is the doctrine of the New Testament. Talk about sociology, here is the American Missionary Association which has been illustrating sociology for years. Much is said about Toynbee Hall in London, and about the Andover House in Boston, and now a great deal is said about the grand work that my friend and classmate Professor Taylor is doing in Chicago; and may God abundantly bless everything

that will relate one man to another for his redemption ; but the American Missionary Association, through the consecration of faithful teachers, has been doing just what Christ did and has been illustrating the principles of sociology. These teachers have gone among the colored people, they have lived with them and worked with them in order that they might teach them ; and I say that the life of Jesus Christ, the true Christian life, is in these teachers and these workers, and we are to appreciate it in that way, and in no other.

Reference was made last night to Mr. Ousley, who with his faithful missionary wife is at work in Africa. He has translated the gospel of Matthew into an African dialect—the first time anything of the kind has ever been done. I could mention many others of the same sort. There is Professor Scarborough in Wilberforce University, who has prepared a Greek grammar, which is in use in several schools and academies and even colleges in the country. Professor Scarborough is a member of the Society of Oriental Languages, composed of some of the most scholarly men both North and South. Not long ago, in a Southern university, he delivered an address which some gentlemen did not like ; but when he was through they came and congratulated him and, more than that, congratulated the influence that could bring out such a scholar as Mr. Scarborough. Look at Mr. McLaren, who, when he was in the senior class at Fisk University, was in the legislature of Tennessee, and made an address opposing lynch law and lawlessness, and was appreciated so much by his brethren in the legislature that they made him a present of a substantial token—a gold-headed cane—and, more than that, he was received with so much favor that to-day he is one of the most successful practicing lawyers in the city of Nashville. There was William E. Dubois, who went to Harvard and paid his way by winning prizes, who was so successful in his class-work that he was given a place on the commencement programme and he is now in Europe on a fellowship. Who did this ? These men ? Yes ; but could they have done it without you, without your beneficence, your money, your life ? I consider that when a man consecrates himself in such a way for the upbuilding of another, he, living by faith in Jesus Christ, puts his life in another and it is that other living.

We ought to go a little farther. Does it occur to you how much you have given toward this work ? Take this \$350,000 and more and relate it to our 585,000 church members. How much is the average benevolence per membership of the Congregational churches for the work of the American Missionary Association. I believe in figures. Someone has said, "Blessed be he who can see personalities in statistics." Figures have power, and I believe in statistics. I am constantly telling my people just where they stand on our ledger account ; and I believe every pastor ought to be frank enough with his people to say to them, "You have

given on the average seventeen cents apiece." "Yes," they may say, "but think what else we have given." I care nothing for that. The missionary life of the church is the basis of the progress of its life. (Applause.) Just as soon as a church refuses to consider the claims that are outside of the limits of its own immediate circle, just so soon it begins to die. No church can live without giving. The true understanding of life is found in giving, and just as soon as we appreciate that principle of life, we will begin to understand how to work our churches for missionary success. Then we can go to our churches and say, "Your average benevolence for the American Missionary Association has been just about eighty cents." Eighty cents—do you stand for that? Pastors, do our churches stand for only eighty cents per member—for that is all the American Missionary Association has received? It occurs to me that we ought to go back to our people and say to them, "Let us double that eighty cents and make it one hundred and sixty cents the next year." And there is not a single church of all our five thousand Congregational churches which cannot do it. If the Indians can do it the white men ought to do it.

We are not generous toward this work. We are very generous toward ourselves and toward our families. A great many people say, "We are poor; we cannot do very much." I have never yet known so much poverty except when there was plenty of opportunity for giving toward Christian work.

What we need is consecration. I hope we will put this thing in such a shape that we shall be able to say to the churches, "This means business; now you come!" I have the satisfaction of believing that my people will respond just as they have ever responded. I felt worried at one time and I sent for the leader of my Christian Endeavor Society and he went out among the people to raise money. I opened the door for him and the result was a good solid additional collection of \$75. Then my people were disturbed about this \$21,000 relinquished from the Government. Our people have got a conscience, if the pastors will only sense it. They will respond. When this question came up in our Endeavor Society, one of our church members who was present at the Hartford meeting when it was voted that this \$21,000 should be refused, suggested that the Endeavor Society should make a collection of dimes for this purpose. That suggestion materialized in this way. A committee of fifteen were appointed, each of whom took four subscription papers, and with those sixty papers gave them out among the people, and the result is that I have in my pocket that which will clear our church of a good deal more than our share of that \$21,000. I hope that every pastor will say to his people, "Come, take this burden from the hearts of the Secretaries, and take the burden off from your own Christian life." My friends, let us sense this: That because Christ lives you live, and you are never living

as you ought to live until you live in somebody else ; and I know of no better "somebody else" than these who represent the American Missionary Association work in the South. (Applause.)

ADDRESS OF REV. E. P. GOODWIN.

The minister never can fail to be sure of being in line with the gospel when he touches the question of finance. It has been to me an interesting matter, oftentimes, in reading the scriptures, to see that there were never any discussions in the early church about finance. Paul does not seem to intimate, when he writes to the churches, that there is a certain kind of question to be considered and debated about. The thing that he seems to have in mind is that those to whom he is writing shall get ready what they are going to give, so as to have it all in hand when he comes. It seems to be assumed that the work is to be done. I wish we could assume it. I think in our churches, in our time, we forget one little word that carries, it seems to me, a great law of finance with it, a great law of Christian service everywhere, and that is the little word "go." The Master did not say to his disciples, "If you think it will be a successful thing, go. If you think there will be such results as will justify your going, go. If you think you can afford to go, if your health is such that it seems safe, go." Yet he understood all these matters as well as we understand them. He simply said, "Go ye ;" and from the beginning of the Book to the end there is nowhere, if I understand it, any sort of a question that the people of God are to pass upon in regard to which their opinions or preferences, or the feasibility of what is proposed, have anything whatsoever to do with what they are called upon to do. And it seems to me if there is anything we want burned into the conscience of our churches, it is that old idea of obedience and duty, of command and performance, without any reference whatsoever to Red Seas, or Jordans, or deserts without bread. There is no question whatever about the success.

I have sometimes thought, perhaps that was implied when the Holy Spirit said, "Separate me Barnabas and Saul for the work to which I have called them." Yet where did he start them? He started them on the line of a journey that never bore any fruit, so far as we know—a journey which threatened to be the most unprofitable and most unsuccessful trip which could be made—from one end of Cyprus to the other. The records make no mention of any church formed there or of a single convert made in that whole trip. But nowhere is there any intimation that they had anything to do with the result from one end of the journey to the other. They only knew that they were commanded to go.

I have a profound interest in the work of this Association for many reasons. My church is interested in it—it had to be. My church was made a battle-axe—that is to say, certain members who believed in the

"underground railway" and the rights of the colored man had to come off from the church to which they belonged because they would not send delegates to the General Assembly until certain action taken by that body about slavery had been rescinded. They just stood there, forty-eight members out of fifty-two, and the result was that the axe came down and there had to be an abolition church. So they got together in the lean-to of the church, and the amens outside, so it was said, counted three or four times as many as the amens inside when the service came on the Sabbath.

My sympathies, however, lie not only in the line of that thought, but here also; if there is any society on the face of the earth that is closer than another to the Master's thought about his work, it seems to me to be this. "To the poor," he said, "the gospel is preached." I insist upon it, in our cities and in a large portion of our land the gospel is not preached to the poor.

We ought to do a vast deal more of this work for the poor. Now, what is the most unpopular work in this country? Is it not among the colored people, the Indians and the Chinese? Many Christian people seem to think that a Chinese is not a man. I think he is a good deal more of a man than the man who drew up that Geary bill. (Applause). I would give more for a hundred of them in my church than for a thousand of that sort. Some people seem to think that the Indian is not a man unless he is dead. It pays to kill him, not to evangelize him. Many of the Christian people in our land to-day are debating about that work, how far it can go. The question of expediency is largely in the discussion—the question of what we can do and how we can do it. Talking with a man from the South the other day, who was visiting the Fair, I asked him about Brother Gunner's work in Lexington. He said, "We've got lots of them. I'm glad now, I tell you, I'm downright glad that they have good schools and churches in there. The trouble with the colored folks is whiskey, and it's the trouble with us white folks, too." I talked with a man from Arkansas the other day, an old soldier, and you ought to have heard him lay down his opinion about matters down there now. Not many years ago I talked with members of the legislature in Texas. They did not believe then—though they may have come to believe it now—that it was absolutely worth while to try to educate those colored people. One man said to me, "They ought to be under the whip; they are not fit for anything except to work in cotton fields." Now, there is a deal of that sort of thing in the South, and there is a sort of half-way sympathy with it through the North.

The Master's word was, "To the poor the gospel is preached." If there is any question as to whether this society is doing the Lord's work, you have simply to hold up your fingers and count the constituency they represent here to-day. My convictions are very deep on that line. I sometimes get into the dark with reference to some of the questions that

are before us. I am not nearly as enthusiastic a republican as I was once, and there are a good many reasons for that, taking the word in its larger sense. I am not nearly so enthusiastic a believer in the freedom which this Government stands for as I was once. I have not nearly as much of a conviction of the inevitable future of the great American republic as I once had. My reading of history makes me tremble sometimes, and I tremble on just that line—that wealth does not make a nation, that education does not make a nation, that civilization and culture and art and science and all those things put together cannot guarantee the future of any nation. Any sort of a civilization that reaches the upper classes and neglects the poor, any sort of a sociology or art or scientific culture that forgets that the foundations of things lie in the simple matter of fact that God has made all men of one blood, of one kinship, and redeemed them by the Lord Jesus Christ, will go to wreck. The fear I have is, that our Christianity will content itself with the upper layers and forget the layers that are below ; that it will forget that the carpenter of Nazareth was in his own day the most unpopular man in the whole land, if you measure popularity by scholarship, genius, gift, power, or anything else in the line of success, and that his apostles went out on that line. By him and by them to the poor the gospel was preached ; and the hope that I have for our land, so far as it takes any shape, gets its emphasis right there.

What I mean is this : that our appeals are to plant themselves on this ground—not of expediency, in view of the Indian's possible deterioration or extermination ; not with reference to what the Chinese can become or can be kept from becoming ; not because possibly we may help to settle some questions, political or otherwise, in the South ; but on the ground that the man from China, and the Indian and the colored man, is God's man, made equal to every other man, made entitled to all the rights of every other man, made to receive all the privileges that the gospel has to give, with all the honors of it in this life and in the life to come, and, therefore, standing where you and I stand and where every philosopher and every king among men stand—on a level. There is no question that we can do more fruitful work—if we were debating that—among these people than in almost any other part of the country. Indeed, I believe among the Chinese we can show as good a percentage for the work done as among the people of Boston. A larger number of Chinese have been converted, in proportion to the amount of work done among them, than of the *litterati* of Boston last year. But no matter about that. Down on that foundation is where I stand. My heart goes out for these millions of colored people. I am glad they won't go back to Africa ; they never will. I am glad they have been made citizens under the law. Perhaps we shall repeal the law—it looks as if we might ; but I shall not vote for any such repeal.

Now my conviction is on that line, that the future of this country will

be determined more largely by what is done among those colored people in the next twenty-five years than among any other class of people in our land ; and unless the gospel is preached to them and they do have their rights and are taught and trained and developed along the line of Christian instruction and Christian ethics, I wouldn't give the snap of my fingers for the hope of this republic a half century hence. (Applause.) I tell you, there is justice in the laws of God, whether there is in the laws of the United States or not, and there are thunderbolts yet to be forged for any nation that despises what God has undertaken to do. The political economy that is to succeed is to be the political economy that gets its wisdom in the closet and through the Book, and that is the only political economy that is worth our talking about.

I come back to my original proposition, that there is no need to debate about the matter. This is our problem, if you call it a problem, and God has laid it upon us. This is our work, for ourselves not only, but for them. How much the redemption of Africa may be linked with this I do not know ; but I am sure it has a relationship. I am sure there is coming a time when we shall see that connection more manifest than now. I insist upon it, that, as pastors and brethren, we are simply to say to our people, "We must accept the work ; we must not debate it ; we must give more largely ; we must pray a good deal more than we have ; we must in every way push things to the utmost."

I haven't any question about what is going to be done. I haven't any idea that the society is going into bankruptcy. It would not frighten me if the debt were twice as large. I do not believe a church of Christ can be bankrupt as long as there is one good woman in it—though she may rub her fingers to the bone over the wash-tub—who believes in God and believes in the souls for whom Christ died. There will be an American Missionary Association as long as there is one such woman left, as long as there is a colored man who can lift his voice toward God.

And whether this society knows it or not, the year of jubilee is coming. The Lord Jesus Christ has these people in His heart, and they are to have their place in His kingdom. The simple question is whether you and I shall have our share in the honor of helping it on.

I am glad for the work these brethren have done and all these fellow workers. I hope I shall not forget to pray for them, not only in my pulpit but in my closet ; and I beseech God that this next year shall not only be a year in which this Missionary Association shall raise its indebtedness, but shall roll up hundreds of thousands of income. Along the line of doing God's will, the future is bright. God's will is the only will worth living for ; it is the only will that means hope for men ; it is the only will that hastens the coming of the King. (Applause.)

ADDRESSES, THURSDAY EVENING.**THE RELATIONS OF THE AMERICAN MISSIONARY ASSOCIATION
WORK TO THE KINGDOM OF GOD.**

By PRESIDENT GEORGE A. GATES.

I am glad to speak a word, though in certain respects I possess eminent unfitness to do it, in the interests of this great Association. By this I mean that I have never been in the South, and I am aware that I am speaking here in the presence of men who were intelligently and actively interested in the work of this Association before I was born. Therefore I shall not come before this Association with any thought of instructing them as to how their work should be done. But there is a reason why I am glad to be here, and which makes it not so wholly inappropriate that one in my position should speak in the interests of this Association. There are three of our graduates, young women, teaching in one of the A. M. A. colleges in the South, and there is another young woman teaching in another institution of collegiate grade belonging to the same Association. Iowa college has furnished in its graduates the wife of one of your college presidents, and has furnished the president himself of another of your institutions. Therefore I feel somewhat at home here. A little while ago a young woman who led her class, men included, in every study of the course, graduating easily first in everything, who has since taught somewhat and has pursued a year of post-graduate work in one of our eastern institutions in literature, expecting to take some collegiate position where she could use her eminent gifts, failing to get just the position she wanted this fall, came to me in perplexity, and said, "What am I going to do?" I said, "What is there for you to do?" She named over some of the positions which she could take, and among them was some humble work in one of the colleges of this Association. The older I grow the more careful I am about advising people what they shall do, but the more sure I am that I cannot go wrong if I attempt to set before them the mind of Christ, and let them decide their perplexities in the light of his wish. Therefore, for an hour in my study I tried to preach to this young lady the simple gospel of self-sacrifice, opportunity, duty, the great privilege of pouring out one's life in love, and then I left her. Well, she is down there now, teaching the colored boys and girls, just what I expected, if you want me to tell the whole truth. Hence I have a reasonable, intelligent interest in this work.

The word, however, which I am called to speak to-night is of a different nature from that, the relation of this American Missionary Association work to the kingdom of God. I have been a little slow in waking up to what I believe to be almost the only thing that any man has a right to be interested in in these days, namely, the kingdom of God. To me the vision

of a person devoted in any respect to serving himself is a horrible sight. It is such an utter repudiation of that which distinctively differentiates us from the rest of creation, and that has a wider application than we sometimes think. The kingdom of God is coming. I used to think, stupidly, as it seems to me now, that the kingdom of God meant the life that lies beyond this ; and so I read the Bible until I began to read it in another way, and I made what seems to me to be a discovery that in not one single instance in the Bible does the phrase "the kingdom of God," refer to the life beyond death. We often hear the last chapters of Revelation read on funeral occasions, bearing a message of comfort concerning the life to which the friend has gone. This may be well enough, for if life be a unit that is a part of it. But primarily, not a syllable in those last chapters of Revelation, descriptive of the new Jerusalem, refers to anything or any place beyond the confines of this ball of earth on which is our home now. The kingdom of God, or the kingdom of heaven, means always in this book that kingdom which is to be set up here on earth. When I made that discovery I testify that I was born anew. Life took on a new meaning. There is some courage in working and suffering and dying, if need be, for the privilege of being a co-worker with One who is redeeming this life—the whole of it and every institution of it that can stand the fire—rather than in working for a few here and there to be saved out of an otherwise hopeless wreck. Hence I am coming more and more to find it impossible for myself to think of any thing or any work out of relation to the kingdom of God on earth, even the church itself.

We must distinguish between the church as the divine power and life among men, on the one hand, and as an institution on the other hand. I speak as one inside the church. I yield to no man in my loyalty to the church to which we owe what words cannot express. But here is a boy, ten years old, in the full flush of his early boyhood. That boy is doomed, he is lost forever, however perfect he may be now, unless he stops being a boy and grows on into a man. So, however true and rich and holy the church may be to-day, it is doomed—false and lost—if it grow not out of its boyhood into the manhood of Christian activity to which God is calling it in these days.

I speak what I believe to be words of truth and soberness when I say that the Protestant churches to-day stand in need of reformation about as much as did the Roman Catholic church in the days of Luther. Not for the same reasons, of course ; conditions change. But the Protestant churches are playing at Christianity, and, more than that, the Protestant churches know it, and for us to attempt to bamboozle ourselves with our fine statistics concerning the wonderful missionary work that is being done, compared with what we might do, is whistling in the dark to keep the bugaboos away.

I heard a bishop of a certain church say in public, not very long ago,

that this rivalry between denominations is a pretty good thing ; it keeps us awake, and gets good work out of us. I could imagine that that must be one of the best jokes the devil has heard for a long time to get a man in high position in the church to stand up and say this. So, then, are we going to give up and say that Christianity is a lie, that the Sermon on the Mount is false from beginning to end, and that the Golden Rule was a bit of Orientalism that Jesus did not really mean? If, in order to get the best work out of men, you have got to appeal to their selfish interest, the whole New Testament is a lie.

"Yes," some business man says, "that is true ; the church ought to be unselfish." Well, what about you and your business? What are you in business for? You say, "I am there to make money?" What is the minister here for? To make money? The time is coming before the kingdom of God can come when the merchant will recognize that he has no more right to barter with the ulterior object of making money than the minister has to preach the gospel for the purpose of making money. That is nothing very new. Ruskin said that thirty years ago, and Robertson taught us that the church is not here to gather itself out of the world and sit apart from the world, coldly judging it, but is to pour itself out into the world and permeate it.

But I am to discuss more particularly the relations of the American Missionary Association to the kingdom of God. We need not have any doubt about the coming of the kingdom of God, either through the church or in spite of the church. The reign of Jesus Christ with his law of love is as certain as the foundation of God's throne in every department of human life—in the store, on the railroad, in the shop, in the home. And the kingdom of God is coming, and with very rapid strides. God Almighty is tying up the world together, so that we have got to be brothers whether we will or not.

God is teaching man right in the toughest place on this planet—in the world of commerce and trade among hard-hearted and hard-headed business men, where the rule is, "Every man for himself and"—you know the rest of it—that they have got to be brothers whether they will or not. And so it has come about that steel rails and copper wires are about the liveliest ministers of God there are on the planet to-day. The kingdom of God is coming because men are being bound together.

And this is the last thing I have to say. The most glorious opportunity God ever gave to any people he has given to us, to preach the gospel of the solidarity of the human race. Suppose that two or three hundred years ago a company of people had come together and prayed, "O Lord, give us an opportunity to do missionary work"; and the Lord had said, "All right, good people. I will give you your chance, and I will even send your material right to you ; and lest you get tired of it I will send so large a company that you cannot get rid of it. I will bind you to your oppor-

tunity, so that you will have to solve the problem whether you will or not. Then we will see how much you mean by your prayer." This he did. He sent seven million people here, and he has bound them to us so that we have got to work out the next great step in the coming of the kingdom of God, namely, in the line of the unity of the human race. Now, perhaps God will hold us in derision if we turn our backs on our answered prayer, and say, "Why, you that stand at the crown of the ages, you who have learned liberty and possess the finest chances with regard to national power that any people ever had, you who are face to face with a problem that you cannot escape for your life, if you cannot exercise the gospel of the Lord Jesus Christ and do your missionary work at home, how do you expect to do it anywhere else?"

This is all I have to say. The American Missionary Association is pouring itself out prodigally for the lowest and humblest following in the footsteps of the Master, with no reward sometimes but the literal crucifixion of the spirit. If the kingdom of God is coming visibly anywhere on this planet at this hour, it is coming through the work of this glorious Association. (Applause).

ADDRESS OF PROFESSOR GRAHAM TAYLOR.

For very much the same reason that the Bible was divine to Samuel Taylor Coleridge, the work of the American Missionary Association seems to have the life of God in it to me. "The Bible is divine," said Coleridge, "because it finds me," and the work of the American Missionary Association finds a man.

It is, first of all, a contemporary evidence of Christianity, not simply one more evidence added to the great mass of evidences that have been accumulating in past years, but an evidence to us. Each generation must add to the evidences of past ages an evidence of its own, to establish its own faith and to confute the unbeliever.

Now, brethren, I count our generation happy that it has such an evidence of its faith as the work of the American Missionary Association. It is an evidence of Christianity in these three respects: First of all, it is the evidence that the divine ideal of man is still alive on this earth. The Association went for what the world thought to be the bottom man. It said, "He is yet a man. You may shoot him down and say that 'the only good Indian is a dead one'; you may enslave him and refuse to honor the black man as a man; you may pass your legislation excluding the Chinaman, but they are brothers of yours. They are men; and the divine ideal of manhood that holds for you holds for them if it holds for you."

Now, this Association has done not a little to keep God's ideal of man alive, as bearing the image of the common Father, as capable of being

restored to the likeness of that image, no matter how defaced or disfigured the likeness to the image has been made by sin.

But the work of this Association is an evidence of Christianity in a second respect. It is an evidence that the power to redeem man to the ideal that God has of him is at work in the world, now and here. You have taken this old gospel on a larger scale down to whole classes and races of men that were denied the very right to be, and much more the right to progress, and you have said, "The chariot of God is moving on," and they have caught up the refrain, "Swing low, sweet chariot." You have said to the wild man of the plain, "You are brother to us, and there is power to lift that heart of yours to civilization and to Christianity and have you stand a man in the great fraternity of men, and you have shown that that power is still at work in the world. To any doubting soul who asks whether the Christ be or not, you can say, as did the Master himself, "Go, tell those who have doubts, that the blind see, the deaf hear, the lame walk and the poor have the gospel preached to them." The world says, by its best light and wisdom, that only the fit survive; but the gospel of the grace of God gives the evidence of the divinity that is within it by saying, "Revive the unfit," and the great motto of this Association, as inscribed on its banner, is the revival of the unfit—those who are so regarded by those more fortunately situated, to whom the conditions and circumstances of life happen to fit a little better.

There is a third evidence of Christianity in this work of the American Missionary Association and that evidence is of the divine reach and comprehensiveness of Christianity as represented in this Association. The world has always known that the gospel was more than human. When that woman timidly broke her alabaster box of ointment on the feet of the Lord and he said that wherever in the world the gospel should be preached this deed that was done as a memorial to him would be told, it was too much for the scribes and the Pharisees, who only the more plotted his death, and it was too much for Judas Iscariot, who held the bag, and he went out from that scene into the outer darkness. From that day to this the world has always known that the reach and the comprehensiveness of this gospel of Jesus Christ was unworldly, more than human—we say divine; they say, the dream of a visionary. I say that that reach of Christianity, that comprehensiveness of the gospel, is illustrated in this Association, that repudiates the thought that the gospel can be for any class or race or set of men, that if it is for any it is for all.

Again, there is another feature of the Association's work which is not only an evidence of Christianity contemporary with our own times, but it is a prophecy. It is a prophecy of the earthly conquest of the kingdom of God and the triumph of the gospel in this world. It seems to me that, as such a prophecy, it prophesies, first, of what the supernatural can make of the natural. This American Missionary Association has taken this super-

natural religion and it has just tried to infuse it into the natural forms of associated life. Men naturally live in families; their children go to school; they must toil in the field and in the shop. This Association began at the bottom. It took its Christianity from the top, from the very heavens, and it has brought it down to the very bottom layer of humanity, and it has said "We will supernaturalize the natural." And I say that it is one of the most scientific demonstrations of Christianity's right to be—and room to work—in the world that it has laid hold of these natural associations in which men are found, the home and the school, the shop and the field, and has infused them with this supernatural significance and this spiritual meaning. It has shown that the material resources of men can be spiritualized, and what the material resources owe to the spiritual. It creates civilization; it makes an industrious man of the idle Indian; it cultivates the fields of the South as it inspires the black man to be a man and a citizen and a fellow-worker of the world; it takes the Chinaman and gives him the idea that he can be a man even among those who will not have him for their brother on our shores. In thus laying hold of the natural forces of life, Christianity is the greatest social force in the world; and any exemplification of it, any demonstration of it at any cost is proving, it seems to me, the most profitable investment of the church in showing that the Christianity of Christ, at least, belongs among men as much as the school and the shop, the field and the home.

Again, there is a prophecy of what the supernatural will yet do with the natural, of what that natural will yet be to the supernatural, as surrounding the church with the school and the home, with the field and the shop. It infuses the church's ideality into the realities of common life, and then brings the resources of common life to the support and the maintenance and the propagation of the kingdom of God through the church. It is showing how the religious has vital connection with the so-called secular, and it is showing what the Christian has to do with the industrial world.

In the art exhibition at the great World's Fair nothing has so impressed me as the attempts to portray the modern Christ. It is, first of all, the attempt to portray a human Christ. The halo has gone; no clouds of angels are about him; he is a man, a man among men. He wears the garb of a common workingman in at least four of those paintings. He is not only the human Christ; he is the social Christ, not alone, with apostles bowed at his feet in craven fear, not ascending on some cloud of heaven, but sitting in a workingman's home breaking bread, the friend of the lowly. He is the industrial Christ; he comes out of the carpenter's shop in one picture; in another he is coming into a little village between a farm-house and a barn, and the villagers are gathered about and the old woman has brought out her best parlor rug and laid it down on the green sward and put some flower pots on the end to hold it down so that the Son of Man may walk over the best she has to come into her home; and the

village doctor, and the village lawyer, and, for aught I know, the village minister, stand near by, like the scribes and Pharisees, talking with their heads close together ; but there comes out a good, strong farmer with his little children for the Christ to lay His hands upon them once more. There is another picture of the industrial Christ being taken down from the cross ; and over against that scene of Golgotha rise the chimneys of a great manufacturing city of modern times, and great brawny arms are taking the limp form down, and anguished hearts are wringing out their agony. One great man, standing on the brow of the hill and looking over against the city whose industries have ground the faces of the poor, shakes his clenched fist as if the city had crucified the Son of God afresh and put him to an open shame. And there is not only the human Christ and the social Christ and the industrial Christ, but there is the old saving Christ ; for in one picture he stops in his carpenter work, and to the agonizing look of the woman that was a sinner he returns a look that says, " She loved much ; her sins are forgiven her."

One word in closing. An Association that is at once an evidence of your faith and mine, and is a prophecy of its final conquest over the world, is worth all that we can do to maintain and develop it. Our American churches are dependent—more than upon anything else—upon just such work as the American Missionary Association is doing—a heart work, a work without the least tinge of pessimism in it, a work for a broad humanity, an American work. Thank God, it is not to be simply a Congregational work ; it is the American Missionary Association (applause), and may it never grow narrower until it broadens into the World's Missionary Association and until the church is lost in the perspective of our vision, as it is most certainly in the vision of St. Paul, where it is impossible to tell whether the church is the kingdom or the kingdom is the church. (Applause).

**THE RELATION OF CONGREGATIONAL YOUNG PEOPLE AND
THEIR SOCIETIES OF CHRISTIAN ENDEAVOR TO THE
AMERICAN MISSIONARY ASSOCIATION.**

By REV. FRANCIS E. CLARK.

I esteem it a very happy thing that one session of this gathering in the interests of the American Missionary Association should be favored with the presence of so many young people, with their familiar badges, as I see before me in the gallery. It seems to me that they have very much in common with the principles and purposes of this Association, and that it ought to appeal to them in a great many different ways. So far as I know, Mr. President, this is the first occasion when a meeting of any missionary organization of this sort, certainly in the Congregational denomination—I cannot speak for the others so well—has had one of its sessions in part devoted to the work which young people may do, and

when a special invitation has been given to the young people connected with the churches which sustain the Association to come to the meeting and become interested in its work. It seems to me that it is a very happy augury for the future, and that we may look forward to the time when the young people will be just as much interested as the greybeards are in everything that is done for the advancement of the kingdom of God in this land or in any land. I am sure that the young people have been ready and waiting for some such invitation as this and for some such effort as this in their behalf. I do not think they are indifferent to the work which God is doing and to the work which ought to be done in a larger measure in our land and all lands for the advancement of the kingdom. I know something of their hearts; I know something of their missionary enthusiasm. (The most exciting and most interesting sessions at our international conventions of Christian Endeavor are those which are devoted to missions.) If you could see, Mr. President, the eager light that shines out of the eyes of thousands and thousands of these young people as we come to the missionary meeting; if you could hear the questions asked and see the scores who jump to their feet, eager to tell of some new plan which they are trying to put into operation for the sake of raising money or increasing interest in missionary matters, you would believe that the hearts of the young people are right on this subject.

And they have been doing something. Last year it is supposed—and the estimate is well within the mark—that the societies of Christian Endeavor in the different denominations gave at least \$100,000 in addition—most of it, probably—to what would otherwise have been given for home and foreign missions. (Applause.) That is only a little, but we hope that that \$100,000 will be multiplied ten times and perhaps a hundred times over by the young people belonging to these societies of Christian Endeavor throughout the land.

Now how may this American Missionary Association appeal especially and directly to the young people of the churches which support the Association? I will confine myself to the Congregational young people, because I suppose that in all the other denominations there is special missionary work which calls for the devotion and the loyal interest of the young people of the other denominations. What special interest is there for the Congregational young people in this American Missionary Association?

In the first place, I think we may fairly say that it appeals to them because it appeals to that which is strong in their character, to the strength of their manhood and womanhood, to the real seriousness of their character as young Christians. I do not think we have begun to realize how much there is in the hearts of these young people to appeal to.

I believe that in the young people here to-night in this gallery, and in the young people in all of our churches which are represented here by

these pastors and older brethren, there is a fund of strength and heroism which many of us have not believed in, or even suspected to exist. Oh, if we can only call it forth ; if we can only appeal to it in some worthy way ; if we can only give to these young people something to do which they see will count for the cause of Christ and for the upbuilding of his church here on the earth and the extension of his work throughout the world, they will come forward nobly and heroically, in all the strength of their young manhood and womanhood, to do this work for Christ.

Now, this work of the American Missionary Association appeals particularly to just this quality in these young men and women. It shows them that upon the Southern field and among the Indians and among the Chinese on the Pacific coast are heroic workers who have gone out from among them, many of them from their own Christian Endeavor societies, bound by the same pledges, and who have found strength in the same means and efforts that they have found strength in themselves at home. I believe that more and more we can appeal to this, and we shall find that there is a vast amount of seriousness in the characters of these young people that we have not suspected was there. The young people are in earnest, they do not ask to be amused ; they come to this meeting and similar gatherings in order to have their religious consciousness stirred and their devotion roused and themselves set at work for the sake of Jesus Christ their Lord. (Applause.)

Now, I say, that if this is the character of our young men and women, there is a great company of them to whom this society can appeal for its work, and who will be glad to devote themselves and to give their money when their hearts are aroused to a realization of the importance of this subject. Simply because the work is hard, because it requires strength and courage to do it, because it does not mean sitting in cushioned pews and listening to eloquent sermons and beautiful music, but because it means going down among the degraded where people do not want to go, this very element in the American Missionary Association appeals most vividly to the strength and vigor, the manhood and the womanhood, of these young Christians the country over.

Again, I think we may say that this American Missionary Association work will appeal to the young people because of the sense of kinship which it cultivates. Here is this society working among different races—among the colored people in the South, among the Indians on the plains, among the Chinese on the Pacific slope, among the mountain whites—and here are Christian Endeavor societies among all these classes of people. These young people have been trained during these years by the thought of the blessedness of this fellowship. First, there is the inter-denominational fellowship. These young people come from all the different denominations, Baptist, Congregationalist, Methodist, Presbyterian, etc., and perhaps that is one of the greatest lessons which God has been teach-

ing these young people, that we have so much in common, that we can all stand on this broad platform of common service for the Lord Jesus Christ. And I pray God that none of the young people of any of these denominations may ever be drawn away, through ecclesiastical authority or for any other reason whatsoever, from this fellowship which teaches them this inter-denominational kinship. (Applause.)

But there is something beyond this: there is an inter-racial kinship. There are Christian Endeavorers in China, in Japan, in India, among the colored people of the South, among the Indians of the Northwest and among the Chinese in this country; and I believe that because this American Missionary Association has been cultivating and trying to promote this idea of fellowship and kindred and brotherhood, it will appeal more and more to the young people, especially to those who are connected with the Congregational denomination, and they will be glad to give themselves, and glad to give their money, more freely than ever before, for the promotion of this cause. And the idea of fellowship, of kinship and union is one of the signs of the times for the days to come. And this American Missionary Association cultivates the idea of brotherhood as I believe no other Congregational society does, this sense of kinship between all those who love the Lord Jesus Christ, whatever their color, whatever their antecedents, whatever their garb.

There is one other thing I want to speak of. I think this Association will appeal more and more to the generosity of these young people. May I not speak for those of you who are in the gallery to-night? Is it too much to say that you who belong to our denomination will give as you have never given before for the advancement of the kingdom of God among those peoples? I think you will. You would say so if you could answer me, and I believe what you would say would be indicative of what a great many thousands of others would say if this cause could be brought before them and the merits of this Association understood, especially during this coming year, with this idea of retrenchment staring us in the face so darkly, with this debt of \$45,000. Oh, I believe there is something in the hearts of these young people which will respond and say, "Give us a part in wiping out this debt. Let us do something by putting our hands into our pockets and contributing our money to the treasury to help carry on this work which has been so nobly begun." What we need more than anything else is a revival of benevolence in our country. We have had revivals of all kinds—revivals of temperance, revivals of religion pure and simple, we need especially a great awakening on the subject of benevolence.

I believe that what we want to do in this Association and in all our missionary societies and in all our churches is to begin at the beginning, and show these young people and the older people as well, so far as they can learn the lesson—the sad thing is that they will not learn the lesson so

readily—that God demands of them, as they are prospered of him, to give of their substance into the treasury for the advancement of his kingdom. If we begin with the juniors, with the boys and girls in the primary department, and show them that whatever they have, even though it be but the little allowance from their fathers and mothers, if they will give something regularly and systematically, as they grow older they will be willing to give more and more. I do not see any other solution for this constantly pressing problem. We cannot rely upon spasmodic efforts ; we cannot rely, as we often have in the past, upon the stirring of the emotions occasionally by a wonderfully graphic presentation of the cause ; we cannot rely upon legacies which will be left us, for we do not know how many the Lord will call to himself or how much they will leave behind them ; but we do know this : that if we begin at the beginning and train these boys and girls aright, if we appeal to that which is noblest and most generous in their characters, they will respond ; and one of these days the money that we have had in the treasury in the past will seem as the small dust of the balance compared with what will be given in the future.

I believe that what we want now is not more young men and women for the advancement of the kingdom of God—though of course we need them—not more missionaries—though of course we need them—but primarily we want more money to send these missionaries who will go if only they can be sent. There are five or six thousand young people in the Students' Volunteer Movement. Wherever I go to these Christian Endeavor conventions I am told of one or three or five, and in one society of eleven, who want to be missionaries either at home or abroad. They would be ready to come forward by the ten thousand, I believe, if there was money in the treasury to send them. How can we get this money except by appealing to their generosity and by laying this burden upon them as one that comes from the Lord Jesus Christ himself? And I believe that glad day is coming.

We are aiming at two things : first, good citizenship. We do not believe in allying ourselves with any political party : we do not propose to pull the chestnuts out of the fire for any politician : but I do believe that young people everywhere can combine on this platform : to have good laws and to have these good laws executed by clean men. I believe, to whatever political party we belong, here is a place where we can all stand for good citizenship, as against municipal corruption and everything of that sort. The other thing for which the society will stand this year, perhaps more than ever before, will be missionary giving. There will be a special effort made to get a thank-offering of at least a quarter of a million dollars from the Christian Endeavor societies, to be given as their contributions always have been given, to their own denominational missionary boards. The United Society does not want a dollar of this money. If a dollar should be sent to it it would be immediately

returned, and the young people would be told to put it into their own denominational treasury, whatever that might be, whether Baptist, Methodist, Presbyterian or any other. I hope a great many of these dollars will fall into the treasury of the American Missionary Association.

And now, my friends, I believe that if we all work together in all the ways that young people have of working, through all these different denominations and different societies, that glad day which has been foretold by prophet and psalmist will come before long. I think we can almost see the dawn of it in the east already. And as we look out we shall see that the day is coming through the work of this splendid Association and through the work of other associations which are engaged in the service of the Master here at home and in other lands. And we can hasten the dawning day of this new benevolence, of this new effort for Christ, of this new era which shall extend the kingdom of our Lord Jesus throughout all the world. We have a part in it through this American Missionary Association, through all these different agencies. You have a part in it, young people. You have such a part in it as young people never before have had in this world. You will have more to do than your fathers ever had to do. Will you be true to this trust which God has put into your hands? Will you hasten the dawn of this glorious day? (Applause.)

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The two sessions of the Woman's Meetings of the American Missionary Association were of exceptional interest, the afternoon meeting calling out a large audience. The morning meeting convened at 9 A. M. Mrs. Colton, returned missionary from Africa, read the fifty-fifth chapter of Isaiah, also the first two verses of the twelfth chapter of Romans, emphasizing the thought that the great trouble in our churches is that so many are lukewarm. We should make our lives a living sacrifice. God may not call us to go to the hard, lonely places to work, but He expects us to be *willing* to go; to be willing to say "Lord send me." Mrs. Claflin emphasized the thought that the church is the broken link between God and the home heathen. We are not willing to see *first* that *His* work is done, and then use what is left for ourselves. Prayer was offered by Mrs. Myers, Mrs. Herrick, Miss Collins and Mrs. Maltby. The hymn "Blest be the tie that binds," was sung, and Mrs. Claflin called for reports from the State Unions. Illinois was represented by several of the State officers; Minnesota, by Miss Hartwell, the Field Secretary for the Minnesota Union; Colorado, by Mrs. Paddock, of Denver; Ohio, Miss Peck, of Mansfield; New Hampshire, Miss Kimball, of Concord; Louisiana, Miss Hume, of New Orleans; Alabama, Miss Savery, of Talladega; Tennessee,

Mrs. Moore, of Nashville. Helpful messages were sent from many of the Unions that could not be represented by delegates.

At the close of the meeting, Miss Emerson brought a very tender message in regard to Mrs. Thornton, of Alaska, whose husband was so cruelly murdered a short time ago. It was their purpose to be present at this meeting. Mrs. Thornton is prostrated by this great grief, and we are asked to especially remember her in prayer. While singing the hymn "More love to Thee, O Christ," the missionaries present came forward. There were eight, Miss Peck, Mrs. Cross, Miss Hume, Miss Collins, Miss Otta Wolf, Miss Savery, Mrs. Moore and Mrs. Myers. Miss Hume offered the closing prayer.

The afternoon session was held in the church at 2 o'clock, Miss Emerson presiding, and after the Annual Report of the Woman's Bureau, which gave an encouraging account of the development of woman's work in connection with the American Missionary Association, the time was given wholly to missionary addresses, by Misses Collins, Wolf, Wheeler, Savery and Hume. We have space only for extracts from these interesting field experiences, but they may be had in full, in leaflet form, on application to the American Missionary Association.

REPORT OF SECRETARY.

1883-1893.—We have rounded off a full decade of organized woman's work in connection with our American Missionary Association. Remembering the fears and perplexities that have sometimes clouded the way, we are surprised as we now turn and look carefully backward to see a shining path straight from the memorial of hope and faith from which we made our start. Gratefully we mark our decade with an "Ebenezer" for "Hitherto hath the Lord helped us."

It is not in Christian womanhood to be an unsympathetic or unhelpful looker-on in any movement for relief of suffering or cure of sin, and from the time of the "many women" who followed Jesus from Galilee ministering unto Him, unto the present, there have been ministering women who have "*ministered of their substance*."

No wonder then that with the rapid development of the work among the colored people of the South, whose slave history so wrought upon our sympathy, and whose emancipation had cost so much—a work calling so many women into the field as missionary teachers—there should have been a seeking after a means for larger helpfulness. It was at the initiative of this woman's movement that the American Missionary Association, which had from the date of the civil war magnified its woman's work, organized a Bureau, in order to facilitate the co-operation of women in its work.

It is interesting to note that the first report of the Woman's Bureau explaining the need of such help to the American Missionary Association

advocated the organization of State Missionary Unions, which, with an auxiliary in every church, should be open to calls from all parts of the home field. You know the record of the years, how following one after another in rapid succession organizations of unions have been effected to the present number of forty.

Let us glance at what has been accomplished in behalf of the American Missionary Association. Ten years ago we reported, as supported specially by Woman's Aid, 7 missionaries, all in the Negro field. This year 36 have been sustained, of whom 21 have been among the Negro people, 8 among the mountain whites, and 7 among the Indians.

Ten years ago we reported special collections from women, \$2,426. This year we report as received through 29 State Unions \$16,324.56, and from other Women's and Young People's Societies \$4,561.58, a total of \$20,886.14, additional to contributions of \$3,622.68 sent by Christian Endeavor Societies, whose growing interest in, and help to, missions we acknowledge with thankfulness.

In many directions there has been great gain. We cannot mention all. The most marked is, we think, in the evident desire for information. During the last year we have furnished liberal supplies of literature to the state and county officers of the Unions for distribution, and it is a testimony to the general knowledge already acquired that in addition to this, we have in answer to requests arranged and sent out material for over 400 meetings on special phases of the work or particular schools. The missionary letter-writing has done much toward creating this interest. While all missionaries write to some extent we have had 36 selected writers whose letters to the number of 2,500 copies monthly have been sent to the contributing friends, mainly to Women's and Young People's and Christian Endeavor Societies taking special work. We are glad to find that the letters thus sent are not limited in their range of influence. Many of the recipients share them with the church missionary concert and the Sunday-schools.

Sixteen State organizations have pledged collections: for assigned missionaries or schools, and help has been given in other ways. For example, the Connecticut ladies whose colored work is at Thomasville, Ga., promptly responding to a need in that school, put an entire new supply of house linen into the dormitories for a family of fifty in addition to their money gifts; and the Minnesota ladies likewise have within the year furnished five large rooms for boarding students at Jonesboro, Tenn. The response to every call for household furnishing has been most prompt and generous not only by the Unions as such, but by many local church societies.

Encouraged by the growth of interest in the work and impelled by our necessities, within three months of the close of our year, we asked the women of the churches to aid in reducing the debt of the Association

caused not by undue expenditure, but by extraordinary shortage of legacies. The call came in mid-summer vacation and yet it brought 116 responses and \$1,413.48 as an extra offering in this trying time.

Our hearts are filled with gratitude to God and to you, our true yoke-fellows in this work of the American Missionary Association.

And now we set our faces forward to make the history of another decade. The last has seen rapid organization, preparation for large work ; and a large work is ready for us. We are enlisted in a service which needs every intelligent Christian woman in our land to speak for it, to pray and plan for it, to give and even sacrifice for it. Consider the extent of the woman's work of the American Missionary Association with which we co-operate. Not set apart as separate, but having the advantage of unity in the one administration, and the one treasury, the American Missionary Association has this year called from the churches, forty-seven consecrated women to the Indian field, twenty-two to the Chinese, thirty-six to the mountain whites and two hundred and seventy to the colored people ; a total of three hundred and seventy-five women as missionary workers. Twenty-five of its schools are conducted entirely by women. Twelve of them are large graded schools and eight have boarding departments.

These several fields present to us not less than six million women and children whose mental and moral ignorance taxes to the utmost limit the training and the praying and the watching power of every missionary teacher among them. These women missionaries need the tender, prayerful remembrance that will naturally follow your contributions. They need the privilege of sometimes opening their hearts to you to share their joy or their discouragement.

Those who have contributed the past year must have been interested to follow their missionary at Remington Station as she went among the Indian families teaching the art of bread-making and simple industries, giving Bible readings and leading, souls out into light. Or to go with their teacher to that part of Memphis which literally swarms with colored people, living in wretched shanties, fifty people being a low estimate for the population of one yard. You find her there on Sunday afternoon, with between forty and fifty children in her one class, and a crowd around the door to listen if her Bible story becomes interesting ; and you are glad for her, that the people there say the children play more quietly and with less fighting than they used to, and some of them insist on praying at night.

But the crowning joy, perhaps, was to those who received the good news from Beach Institute, Savannah, when their teacher wrote, "The only difficulty I have is in finding words glad enough to express our gladness and to make you glad that you ever gave one dollar toward American Missionary Association work, and so can claim a share in this great blessing."

Then comes a description of earnest prayer for the outpouring of God's Spirit in that school, of a few conversions, the longing for the showers of blessing, and then the conversion of "the worst boy." Our teacher adds, "The news spread through the school; the windows of heaven were opened; there was no staying the Spirit. When the grammar grade went down for music, the music teacher held a prayer meeting and many gave themselves to Christ then. An hour later the fourth and fifth grades came in and another meeting was held. At noon the pastor appeared and with the help he gave, many more souls were born anew. And O, my friends, I wish you could hear these children testify when once they have been saved. And will you not pray that these children may be kept by the power of God? They are so weak and ignorant. They do not even know how to find food for their souls in God's word."

O what a harvest of souls is ready for our ingathering in this field of the American Missionary Association, and how such heaven of righteousness is needed for the salvation of these poor races.

We asked last year for \$50,000 as woman's offering for this field. Does it not seem a small amount to ask, when our own church records show a membership of 360,000 women, who by their very church vows, acknowledge their indebtedness to their Lord? And shall this work which He has left to us, His followers, be allowed to suffer because you or I withhold our portion of what is His due? God forbid. Rather let us each one inquire, with cheerful purpose to do His will, "*Lord what wilt Thou have me to give?*"

ADDRESS OF MISS MARY C. COLLINS.

My friends, I do not know whether I shall be able to speak to you as earnestly this afternoon as I would like to do, because I feel that it is the last opportunity that I shall have to bring my cause before you, as I return from here immediately to the field. The needs of that great field have come over me so this afternoon, with such a weight upon my heart, that I am afraid I shall not be able to represent the work as I ought to do.

As I listened to Mr. Cross my heart went out to those people down at Rosebud, and I thought how long we, as Christian Indians and missionaries, have been praying that God would open the door at Rosebud, that God would touch the hearts of those people down at that agency and at Pine Ridge agency and send the Holy Spirit among those people to quiet their restless hearts and to make them reach out after him. The Lord has heard our prayers; the Lord has opened the hearts of the people; they are asking for churches and for teachers. You know the result. It is a hard thing for us to go back to the field and feel that here and there a door must be closed against those people who are seeking the light, but it must be done.

I am not here to find any fault with the great Congregational church. I love my church, and I know that many times it has been only by your prayers that I have been borne up and carried through the hard places. Many times when I have been out among the people, carrying crackers and tea, carrying medicine and bandages, taking these long rides in the winter, going from place to place to comfort some heart or to lead some lost soul to Christ, facing the cold winds and the snows—which are the least of our trials—I have returned to my home at night, living alone as I have done, finding the house cold, and sometimes I have been too tired to make a fire and get my supper. Sometimes when I have lain down upon the bed too tired to pray, my thoughts have gone out to you, and I have said, “The churches are praying for me; God knows all about it.” I love the church and I cannot find any fault with you. I do not believe that the Congregational churches want this work cut down, but they do not know what they are doing. They do not know that while they are staying in their homes to-day, these appeals are being made here. I have sometimes taken a long trip on the cars and gone to some church where I had been invited to speak at a Wednesday evening meeting, and there would get together perhaps fifteen or twenty people in a large room to hear my plea. The people do not know what we are suffering on the reservations just for their sympathy and help.

I wonder if it cannot be possible that in some way we may reach the heart of the church. Have you ever been riding on an electric street car at night, with the car lighted up beautifully and going along at a good speed, when suddenly the lights go out, the car stops? What is the trouble? It is simply because the trolley is off the wire and the connection between the power and car has been severed. Is it so, my friends, in our work? Have the churches let go of the Power? Is that why we are in darkness? Is that why the train has stopped? Is that why we have been called back from those places where we have gone forward at such risks, with such hard and earnest work in order to open new fields? Oh, that the church would wake up to its great responsibility!

I am afraid it is the individuals who are not feeling the responsibility they ought to feel. Each individual in the church is not taking up his part of the work as it ought to be taken up. It is not that the whole church, as a great body, should be aroused, but every individual in the church must be awakened to his responsibility. Every woman must feel that she must give and that she must get somebody else to give also, and every man must feel this same responsibility, or else our work will not only go back but it will die.

You cannot understand this feeling unless you are on the field with us. You know something about how you feel when we send our missionaries over to France to work among the Roman Catholics, or down

into Mexico ; but right here at our doors are a heathen people who know nothing of Christ, who are asking us to come in with our Bible and give them the pure light and life which they can find only in Jesus, and yet we are literally closing the doors against them and leaving them there in entire heathen darkness or else turning them over to Roman Catholicism. And in that case what happens ? The priests go around and pick up these souls wherever they can, and take them into their church ; and let me say that, with their training, I would rather deal with a savage who has never heard of Christ, than to take a man that has been baptized and calls himself a Christian, but who knows nothing of the true religion of Christ.

This is the position we are in to-day on the reservations. Shall we go back to our people and tell them that the church has lost its interest in the Indians, that the church will not help them ?

Now I want to speak of a few individual cases. We have here this afternoon a young Indian girl, Miss Otta Wolf, who was sent from Fort Berthold a few years ago to Santee normal training school to be educated. Her brother and sister were educated there. Her father was a chief and lived at Fort Berthold. She belongs to the Gros Ventre band. This young girl and her brother were among the first students sent from Fort Berthold to Santee, taken right out of their little village where the people were huddled together in dirt houses, ignorant and degraded. The Indians of this band speak three different languages. They are the remnants of different tribes gathered together and living in a very uncomfortable and unsatisfied way. When it came time for this young girl and her brother to come home, Mr. Hall, the Superintendent of the Fort Berthold mission, went down into the village and said to the old chief, "Your children are coming home, and we think you ought to make a better house, for your children have been educated, and when they come home they will not want to live in this house. They are more like white people." The old man replied, "This house has been good enough for me and for my wife, it will be good enough for my children." "But your children will not stay with you. They will be dissatisfied and want to go away from you. You cannot keep them unless you live in a better condition." The old man and his wife loved their children and they finally said they would build the house. "But," they said, "we will haul the logs and we will have the house put up just where the old house stands." "No," said Mr. Hall, "that will never do. Here are all these people right around you. You cannot build a house suitable for this young man and woman to live in unless you build it out on the clean prairie away from the others." The old man hesitated, but after awhile he agreed with his wife that perhaps their daughter and son would not stay at home unless they had a better place for the house. So they took one step after another. They built one room and then added another room ; they gathered a little furniture here and there and put it into the home. Then, just

before the children were to arrive, the old father came and said, "I am afraid that my children will not be satisfied to see their old father and mother in their native dress; we want to put on civilized dress," and they did. The children came home and they worked among their people as real missionaries, doing work there that perhaps no white person could have done, and last spring the old father and mother were brought into the church and became joint workers with their children in this great cause.

Can we afford to close half of the Santee school? Can we afford to close a single door of those mission stations out on the plains?

My friends, the cause is laid before you. What shall we do about it? What shall we do with this Indian work? Shall we let the doors be closed, or are you each one going to constitute yourself a missionary at home and go among the people and see that the church is roused, that it takes upon itself its responsibility, and that individuals take upon themselves the responsibility of carrying on this great work?

One chilly evening in November, 1881, a new little girl came to our Indian training school at Santee Agency, Neb., and was given a place in the Bird's Nest. She had come a long journey. Her name was Wee-dàà-po-kish. Her dress was calico, made in the native way, and she had a very warm, dark-blue blanket drawn closely around her whole body. She could not talk with any of us, not even in Dakota, for she was not a Sioux Indian, but from a strange tribe. Her father was Poor Wolf, Chief of the Gros Ventres.

In three months Wee-dàà-po-kish had learned a little English and felt quite at home. She had learned, too, to love the story of Jesus. Her face had become bright and happy. In the spring her sister came and what a happy meeting it was—Tseé-da-da-kish opened her blanket and drew her sister close to her, and now they could use a language both could understand. Very soon they were given the English names Otta and Miriam, which are now theirs by rite of baptism.—[ED.]

EXTRACTS FROM ADDRESS OF MISS OTTA WOLF.

I am so glad to tell you of what God has done for my people and me. But you must remember I cannot talk as fast as you would, so be patient with me.

First, I must tell you my home is at Fort Berthold, N. D. There are three tribes of Indians located on the reservation, namely, the Mandans, Gros Ventres and Rees. They used to live together in one village, because the Sioux were their enemies, and they would come there very often and steal their horses. So they always stay together to be of help

to one another. But now they are at peace with each other, so they have taken land in severalty, and are managing farms all along the Missouri River.

The mission is at Fort Berthold. The Rees are more advanced spiritually ; perhaps because they are nearest the mission and the Catholics have less to do with them. They have a large school right in where the Mandans and Gros Ventres are, twenty miles from the mission. When they first came there they used to make feasts for the people ; two or three times they bought an ox for them, and they gathered themselves together for a dance and feast on it. The priest was at the honored seat looking on while they danced. He told them that they could keep on their old way if they belonged to his church. They think this is fine because the other "missionary" always said they "have to give up their old ways." I remember one time while they were dancing the priest sent word for them to come to his church and there he baptized them just as they were in their paint and dancing costume, so, of course, he has a long list of names that are his church members, and tells them not to go to any other church.

We have an out-station near this school. This winter one of the lady missionaries is going to work among the women and children. Last winter we used to have a meeting every week on Tuesday at the Rees' settlement. At the beginning there would be sometimes only three or four young men present. Toward spring they were so interested that they would take turns having it at their homes ; there would be as many as fifty, and that is as many as their houses would hold. A young man who used to help the missionary translate hymns and portions of the Bible in his language, hearing the truth over and over again that way, became converted. I think the crowd that came to these was all owing to his work. The Catholic members were not pleased at these people becoming so interested in the meetings, so made the report that the agent wasn't going to give them their annuity because they went to the meetings, nevertheless they were all the more interested. So last May we had the joy of seeing seventeen converted ; my father and mother were among the number.

My father is a Gros Ventre chief. I have two sisters ; I am the youngest. My father and mother opposed my going to school, so I never knew what a school was till I was seven years old. I was playing with a little girl ; she invited me to go to school with her ; I told her my mother didn't want me to go, and if she found out I had gone she won't like it ; but she said, you will not speak to her about it, and she will never know. But still I was afraid to go ; then she went on to tell me how she learned the names of cat, dog, man and boy. I at last made up my mind to go and see for myself. When I went in I saw most all my playmates ; they were all reading, but I didn't know a single word, but I repeated the words after the teacher. When I went home I told my sister, "I have been to school and learned

an English word 'boy'—it means a 'man.' " I dared not go again the next day, for I knew that if my mother and father knew it they would be displeased. He had a nephew, too, but he never let him go either. The superintendent of Indians came a number of times for scholars to take away, and they would ask him to send his daughters, but he always said, "No."

Now I want to tell you how he came to let me go to Santee Normal Training school. In the year 1879 the Government inspectors took my father to Washington, D. C., for some business. They took him to different places, and showed him a great many things he thought were very mysterious or sacred. They also showed him the Indian schools, Carlisle and Hampton. When he came back he was quite a changed man, and seemed to see things differently. He let me go to the mission day-school, and his nephew to night-school. The very next time they came again to take scholars away he was willing to let me go. Because I was the youngest he thought the English language would be easier for me. I was only eight years old then. There were six boys going, but I was the only girl. When I reached school there were plenty of little girls, but I couldn't talk to them, for they were Sioux, and I didn't know their language nor the English, so I was forced to have my own thoughts for company. But within three or four weeks I learned the Sioux so I could talk with the girls, and was happy.

Five years is all the schooling I have had. It is seven years ago that we went home. It was quite hard for us when we first went back because all of the people did so differently, and we knew we ought to do what we knew to be right. It was pretty hard to wear a hat when all the rest of the girls wore shawls over their heads; so I do not blame the scholars that come back from school and go back to their old ways, because they have no one to help them. For instance, one of the girls who was at school three years came back, and her father gave her away to a young man and she was married in a few days after she got back. It was all arranged before she came back.

But I am so thankful God has given me a good father and mother to help me. They would ask me to read the Bible to them out loud in English, and then explain what I can to them. In that way I was made strong to do what I know to be right. My father used to have lots of gods, and he being the chief other people's gods were put in his charge. By the means of my reading to him about the one true God made him feel there were no other gods; so he took all the gods he had in the house, and took them out on the prairies and left them there, and as prairie-fires are frequent there, they were all burned. When the people heard of it they were displeased, but they couldn't help it. Some time after this my mother was sick, so they thought the gods were punishing my father for doing this. She's been sick for five years, but is now well.

God has given me another privilege of coming to the "Bible Institute" in Chicago, where I am studying to be better fitted for what work He may have for me in the future. If it is His will I want to go to another tribe of Indians and work for Him. But I cannot go just yet because there is no money to support me.

A HIGHLAND PARISH.

BY MRS. K. L. WHEELER.

Pleasant Hill is a small "settlement" about twelve miles east of the western boundary of the Cumberland plateau. This settlement includes a dozen houses, two stores, in one of which is the post-office; and the three buildings of the American Missionary Association, the girls' hall, boys' hall, and the academy.

If you should visit our boarding-hall or our school-room as the scholars are gathered for morning worship, you could scarcely realize, it may be, that these are the young people whose poor homes, miserable lives, and abject poverty have been depicted so vividly by different writers, but if you will visit their homes you will know them to be the same. So on our way to Pleasant Hill, we will look into a few of these homes and learn, if we can, a little of the environment of our pupils.

It is "fodder pulling" time just now, and as you pass the cornfields you will see the mothers and sisters working by the side of fathers and brothers, if fathers and brothers are in the field at all. Let us follow one mother as she goes in from the field to prepare the noonday meal, stopping perhaps to cut the wood to build the fire. Her house is much like many another, a one-roomed upright built with logs, with its huge fireplace on one side and two or three beds opposite. A box or two, a small home-made table, two or three splint-bottomed chairs and a bench complete the furniture. The door must stand open to give the needed light. If with the sympathy in your voice that you can but feel in your heart, you question this mother while she is putting on the kettle of beans or making up the corn-bread, it may be she will answer as one did me: "Yes, me'n my girls pulled putty nigh all the fodder's pulled from this ere farm this year and carried it in, too"; or, "Yes, we dropped corn all corn-planting time, and kept up our row when it was hoed." Is it strange that many things in such a home are neglected? Is it strange that the girls do not know how to do housework, that the house is not as clean as it should be?

Another mother said, "I do want a better house than this little cabin, tho' it would have to be a log, but my husband isn't 'stout' and we can't hire, 'cause we haven't one cent of money. I do just as hard work as putting up a log-house, but it is just to raise crop, enough to make a 'living' and clothe my family, and that ain't done as it oughter be."

Dear friends, on one occasion when the fact was stated that eight dollars a month paid the board and tuition of a student at Pleasant Hill Academy, a brother present exclaimed, "Will eight dollars a month educate a boy or girl in that Christian school? Then one more shall have the chance."

Are there not others, to whom God has given the means as well as the heart to do good, who will make the same response, and so aid these boys and girls to avail themselves of the advantages given here for a Christian education? Do not let us be obliged to send away, or longer refuse those who are coming to us for lack of the means to encourage and help them.

EXTRACT FROM ADDRESS OF MISS CICELY SAVERY.

Dear friends of the American Missionary Association, it is with feelings of deepest gratitude that I come before you to-day. For all that I am I owe to the benevolence of the American Missionary Association, and I am continually giving thanks to God that this society has not only ministered to my necessities, but to those of so many of my people, who, without this aid, would even now be in utter darkness. I must first apologize to you for not having been born during the awful days of slavery. Then I might have told you something of the horrors of the times. But I waited until those awful times were over, and schools were well established for my people, so that I could have entered school the first day of my arrival, had it been practicable or profitable.

I was sent to school at a very early age, and continued without interruption. When I was fourteen years old our family had grown to number eight children, so it was necessary for me to contribute something toward my own support. My parents were not willing that I should be "hired out," as every girl who goes into service in our Southland is beset by so many terrible temptations. So I persuaded them to let me teach a summer school. My father gave his consent very reluctantly. And early one morning, accompanied by three other Talladega College students in a large spring wagon, I started for Chambers County. After a dreary ride of fifty miles I reached my destination. I found my boarding-house to be a small, one-room log-cabin, sixteen by twenty feet. The father, mother and five children slept in this room. They cooked and ate in a little "lean-to" that had neither floor nor windows. This was a good specimen of the homes around me; generally there was no "lean-to" to the houses. They gave me a hearty welcome, took several of their prettiest quilts, tied them up around the best bed in the house, and gave me my "room." Whenever I felt like seeking the privacy of my own room, I had nothing to do but raise the corner and go behind one of these quilts. But the room was not my only affliction. My host owned a good cob pipe, and every night perfumed the house with the dreadful odor that can only come

from home-raised tobacco ; my hostess had a stout snuff stick which was her constant companion. I did my first *real* missionary work trying to get them to give up these habits, and succeeded.

I can never forget my first day in school. My pupils were of all ages. The eldest was fifty-four years old, the youngest six years. Four mothers came as pupils, bringing their babies. The books brought were anything the pupils could get. Some brought Bibles, others old newspapers, and anything that had "reading in it" they thought would do. At the end of three weeks I had an enrollment of one hundred and five pupils, and as heavy a heart and long face as you would care to see. I sent home for books and charts, and when the term was through and the time came for me to return home, I was "beginning to see daylight." I was sorry to leave my people, there was such an anxiety to learn, such a hungering and thirsting after knowledge. One widow came to me the last day of school, and with tears in her eyes, said she intended to educate her daughter if it "took the last shuck out of the corn crib." She kept her word. Her daughter acquired a good common-school education, and is now teaching her people how to live, by the example she sets in her own home. After spending another year in study, I returned to my school, and found my room of quilts replaced by one built of logs and boards. I taught these people four years, always returning to school in the fall to resume my studies. I was graduated from the normal course in Talladega College in 1887, and since that time I have given myself wholly to the work of helping my people out of the great depth of darkness.

I have heard that the Northern people are growing discouraged over this work and do not give quite so liberally as in years gone by. There is no need for discouragement, even though our ideals should never be fully realized. These efforts are not lost. These teachings will endure through all ages, transmitted from generation to generation, and the great pulsing heart of humanity will feel them forever.

EXTRACT FROM ADDRESS OF MISS BELLA W. HUME.

We often hear much said about God's power to use and multiply little loaves and fishes ; and so he can, for those who have only a few small loaves and fishes. But I fear we never should have had that precious story of Christ feeding the multitudes if the disciples had carried to that desert place some well-packed lunch baskets and, as the day passed on, had spread out there in the face of that hungry multitude their goodly meal, responding to Christ's call, "Give ye them to eat," by picking out a very few of the smallest loaves and fishes and offering these to him for the waiting multitude. Christ can do very little—I say it reverently—with easily spared leavings.

I want to tell you one story to illustrate what I mean by self-denying giving. When pleading for this work two or three weeks ago in Boston, I noticed the tears running down the face of a working girl in the audience. At the close of the service, as many were coming up to speak with me, she came modestly and timidly said, "Miss Hume, when the others are all through may I speak with you?" I gladly said, "Yes." Then when the others were gone she said to me, "I was astonished when you told us that two dollars would give one of those 'gospel suppers' to those colored young men. I took out my pencil and paper and put down all that I would earn this coming winter, and then I put down all the little things that I thought I must have this winter but which I could give up, and I have concluded that I can give a gospel supper once in two months—every eighth supper. And if I do, Miss Hume, do you think that Christ will count the souls that are born anew on those nights as my souls?" Oh, friends, I told her truly, "More, far more, than they will be mine, they will be stars in your crown of rejoicing!" As she turned to go home alone, my heart said, "She is not going home alone. Her walk home to-night will be a journey to Emmaus, the Master walking and talking with her."

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. A. T. Burbank, Yarmouth; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSION. UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. H. Babbitt, W. Brattleboro.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

* WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. C. L. Goodell, Boston Highlands, Mass.
Secretary—Miss Anna A. Pickens, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Ellen R. Camp, 9 Camp St., New Britain.
Secretary—Mrs. C. T. Millard, 36 Lewis St., Hartford.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Green Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
Treasurer—Mrs. J. J. Pearsall, 230 Macon St., Brooklyn.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. A. H. Bradford, Montclair.
Secretary—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J. H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. A. H. Claffin, 191 Franklin St., Allegheny.
Secretary—Mrs. C. F. Yennce, Ridgway.
Treasurer—Mrs. T. W. Jones, 211 Woodland Terrace, Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. G. B. Brown, 2116 Warren St., Toledo.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, 221 Christian Ave., Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.

Treasurer—Mrs. F. E. Dewhurst, 890 N. Alabama St., Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claffin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. L. A. Field, Wilmette.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Mrs. V. H. Mullett, Clinton.
Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. J. H. Hatfield, 301 Elm Street, Kalamazoo.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, 540 State Street, Madison.
Secretary—Mrs. A. O. Wright, Madison.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Mrs. C. F. Fullerton, 3016 Harriet Ave., Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. P. Cleveland, Caledonia.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. W. H. Thrall, Huron.
Treasurer—Mrs. F. H. Wilcox, Huron.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 837 S. 13th Street, Lincoln.
Secretary—Mrs. W. R. Dawes, 1825 Franklin Heights, Lincoln.
Treasurer—Mrs. G. J. Powell, 30th & Ohio Sts., Omaha.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. O. C. Clark, Missoula.
Secretary—Mrs. W. S. Bell, 410 Dearborn Ave., Helena.
Treasurer—Mrs. Herbert E. Jones, Livingston.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Ave., St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. E. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. D. D. DeLong, Arkansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.
Secretary—Mrs. H. J. Livermore, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. A. J. Bailey, 323 Blanchard St., Seattle.
Secretary—Mrs. W. C. Wheeler, 424 South K St., Tacoma.
Treasurer—Mrs. J. W. George, 620 Fourth St., Seattle.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. M. L. Merritt, 478 Edwards St., Oakland.
Secretary—Mrs. L. M. Howard, 911 Grove St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Box 442, Pasadena.
Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

COLORADO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water.
Secretary—Mrs. Chas. Westley, Denver.
Treasurer—Mrs. S. A. Sawyer, Boulder.

WYOMING.

WOMAN'S MISSIONARY UNION.

President—Mrs. G. S. Ricker, Cheyenne.
Secretary—Mrs. W. C. Whipple, Cheyenne.
Treasurer—Mrs. H. N. Smith, Rock Springs.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. L. S. Childs, Choctaw City.

UTAH, (Including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. J. B. Thrall, Salt Lake City, U.
Secretary—Mrs. W. S. Hawkes, 135 Sixth St., E., Salt Lake City, Utah.
Treasurer—Mrs. Dana W. Bartlett, Salt Lake City, Utah.
Secretary for Idaho—Mrs. Oscar Sonnenkalb, Pocatello, Idaho.

NEVADA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L. J. Flint, Reno.
Secretary—Miss Margaret N. Magill, Reno.
Treasurer—Miss Mary Clow, Reno.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
 Secretary—Mrs. Fayette Hurd, Vinita.
 Treasurer—Mrs. R. M. Swain, Vinita.

NEW MEXICO.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. E. Winslow, Albuquerque.
 Secretary—Mrs. E. W. Lewis, 301 So. Edith St.,
 Albuquerque.
 Treasurer—Mrs. F. A. Burlingame, Albuquerque.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Anna Condict, 490 Canal St.,
 New Orleans.
 Secretary—Miss Emily Nichols, 490 Canal St.,
 New Orleans.
 Treasurer—Mrs. C. S. Shattuck, Welsh.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. L. Harris, 1421 31st Avenue,
 Meridian.
 Secretary—Miss Edith M. Hall, Tougaloo Univ.,
 Tougaloo.
 Treasurer—Mrs. L. H. Turner, 3012 12th Street,
 Meridian.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
 Secretary—Mrs. T. N. Chase, Selma.
 Treasurer—Mrs. H. S. DeForest, Talladega.

* For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
 Secretary—Mrs. Nathan Barrows, Winter Park.
 Treasurer—Mrs. W. D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE
TENNESSEE ASSOCIATION.

President—Mrs. G. W. Moore, Nashville.
 Secretary—Mrs. Jos. E. Smith, 304 Gilmer Street,
 Chattanooga.
 Treasurer—Miss S. S. Evans, 2801 Chestnut St.,
 Louisville, Ky.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. F. Sims, Wilmington.
 Secretary—Miss A. E. Farrington, Raleigh.
 Treasurer—Miss M. M. Curtis, 328 E. Morgan St.,
 Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. M. Wendelkin, Dallas.
 Secretary—Mrs. H. Burt, Lock Box 563, Dallas.
 Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 19 Highland Ave.,
 Atlanta.
 Secretary—Mrs. H. A. Kellam, Atlanta.
 Treasurer—Miss Virginia Holmes, Barnesville.

RECEIPTS FOR NOVEMBER, 1893.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for October \$960.00

CURRENT RECEIPTS.

MAINE, \$286.63.

| | | | |
|--|-------|--|-------|
| Calais. First Cong. Ch. and Soc..... | 51 00 | Sherman Mills. Washburn Memorial Ch. | 7 00 |
| Castine. Rainbow Band, 3, and half Bbl. | | South Berwick. Sab. Sch. Cong. Ch., for | |
| C. C., Boys' Club, 10 cts., "Friends," Bbl. | | <i>Student Aid, Fisk U.</i> | 5 00 |
| C. C., "Friends," Box C., Wm. G. Sargent, | | South Paris. First Cong. Ch..... | 5 39 |
| 12 Pairs Boots, for McIntosh, Ga.... | 3 10 | Wilton. Cong. Ch..... | 4 75 |
| Cumberland Mills. Children's Mission | | Yarmouth. First Parish Cong. Ch..... | 24 00 |
| Band Warren Ch., for <i>Student Aid,</i> | | | |
| <i>Pleasant Hill Acad., Tenn.</i> | 25 00 | NEW HAMPSHIRE, \$483.47. | |
| Eastport. Mrs. H. J. Reynolds, for <i>Student</i> | | Chester. Cong. Ch. and Soc., for <i>Indian</i> | |
| <i>Aid, McIntosh, Ga.</i> | 2 00 | <i>M.</i> | 28 00 |
| Ellsworth Falls. Union Ch..... | 10 83 | Chester. "A Friend,"..... | 5 00 |
| Jackson. Cong. Ch., for McIntosh, Ga.... | 50 | Concord. Miss A. J. Herbert..... | 10 00 |
| Limerick. —, 2 Bbls. C.; Esther P. | | Goffstown. Cong. Ch..... | 5 00 |
| Hayes, 4, for <i>Freight for Blowing Rock, N.</i> | | Hanover. Cong. Ch. at Dartmouth Col- | |
| <i>C.</i> | 4 00 | <i>lege.</i> | 78 04 |
| Machias. "A Friend," for <i>Freight to Mc-</i> | | Hanover Center. Cong. Ch..... | 2 84 |
| <i>Intosh, Ga.</i> | 1 00 | Hinsdale. Cong. Ch., bal to const. DEA. | |
| New Gloucester. Cong. Ch..... | 51 00 | ALFRED MARBLE L. M..... | 5 34 |
| North Ellsworth. Cong. Ch..... | 6 67 | Hooksett. Cong. Ch..... | 14 13 |
| Norridgewock. Cong. Ch..... | 33 25 | Hopkinton. Thank Offering, for <i>Indian</i> | |
| Phippsburg. Cong. Soc..... | 6 00 | <i>M.</i> | 14 50 |
| Rockland. Cong. Ch., by A. W. Butler, | | Jaffrey. Miss L. S. Adams, for <i>Freight to</i> | |
| <i>for McIntosh, Ga.</i> | 36 64 | <i>Louisville, Ky.</i> | 2 00 |
| Sanford. George B. Goodall, for <i>Wilmington,</i> | 10 00 | Keene. Second Cong. Ch..... | 14 10 |
| <i>N. C.</i> | | Lancaster. Cong. Ch..... | 25 00 |
| | | Manchester. First Cong. Ch..... | 62 42 |

| | |
|--|-------|
| Manchester. Mrs. C. W. Wallace, 8; Miss S. C. Chase, for <i>Indian M.</i> , 3..... | 6 00 |
| North Hampton. Cong. Ch..... | 23 00 |
| Pelham. Cong. Ch..... | 45 96 |
| Pelham. Mrs. E. W. Tyler, for <i>Debt.</i> | 10 00 |
| Pembroke. "A Friend," for <i>Wilmington, N. C.</i> | 10 00 |
| Penacook. Cong. Ch..... | 23 33 |
| Penacook. Sab. Sch. Cong. Ch., for <i>McIntosh, Ga.</i> | 10 00 |
| Rindge. Cong. Ch..... | 19 22 |
| Short Falls. Mrs. H. E. Dolbear..... | 1 00 |
| Swansey. Cong. Ch..... | 16 59 |
| Webster. Miss Little, for <i>Storrs Sch., Atlanta, Ga.</i> | 2 00 |

VERMONT, \$244 19.

| | |
|--|-------|
| Barre. Cong. Ch..... | 16 70 |
| Bristol. F. W. Nash..... | 3 00 |
| Burlington. First Ch..... | 25 00 |
| Danville. Ladies of Cong. Ch., for <i>Furnishing Room, Straight U.</i> | 10 00 |
| Lower Waterford. "Friends," Bbl. C., etc., for <i>McIntosh, Ga.</i> | 20 00 |
| Morrisville. Cong. Ch., for <i>Straight U.</i> .. | 20 00 |
| New Haven. Alice V. Dowd's S. S. Class, for <i>Pleasant Hill, Tenn.</i> | 2 00 |
| North Troy. Junior C. E. Soc. Cong. Ch., for <i>Indian M., Student Aid, Fort Berthold, N. D.</i> | 5 00 |
| Underhill. Ladies of Cong. Ch., by Mrs. Clarence Pike, Bbl. C., for <i>McIntosh, Ga.</i> | 24 01 |
| Wells River. Cong. Ch. and Soc..... | 5 00 |
| Westfield. Mrs. A. C. Hitchcock..... | 20 00 |
| Westminster. West. Cong. Ch..... | 8 00 |
| West Randolph. Susan E. Albin..... | 7 88 |
| Windham. Sab. Sch. Cong. Ch..... | |
| Woman's Home Missionary Union of Vt., by Mrs. Wm. P. Fairbanks, Treas., for <i>Woman's Work:</i> | |
| Barton. W. H. M. S..... | 30 00 |
| Brattleboro. West. Y. P. S. C. E., for <i>Student Aid, Indian Sch., Santee, Neb.</i> | 5 00 |
| Castleton. W. H. M. S..... | 4 00 |
| Clarendon. W. H. M. S..... | 3 00 |
| Manchester. W. H. M. S..... | 15 00 |
| Manchester. Sab. Sch., for <i>Student Aid, Indian Sch., Santee, Neb.</i> | 2 60 |
| McIndoes Falls. Sab. Sch..... | 6 50 |
| Orwell. W. M. S..... | 10 00 |
| Rochester. Mrs. L. E. Martin, for <i>Freight</i> | 1 00 |
| Saint Johnsbury. So. Ch. W. H. M. S..... | 10 50 |
| Saxtons River. L. B. S..... | 5 00 |
| Springfield. W. H. M. S..... | 10 00 |
| Weybridge. Ladies' Soc..... | 5 00 |

MASSACHUSETTS, \$3,389.19.

| | |
|---|--------|
| Amesbury. Mrs. A. S. Bayley, 100; Main St. Cong. Ch. and Soc., 7.27..... | 107 27 |
| Andover. Y. L. Soc for Christian Work, 20, for <i>Student Aid, Santee Indian Sch., Neb.</i> ; 20, for <i>Central Ch., New Orleans, La.</i> ; 20, for <i>Blowing Rock, N. C.</i> | 60 00 |
| Andover. Free Christian Ch..... | 33 81 |
| Andover. West Ch., Special, for <i>Indian Sch., Santee, Neb.</i> | 7 69 |
| Athol. Sab. Sch. Cong. Ch., for <i>Student Aid, McIntosh, Ga.</i> | 10 00 |
| Barre. Ladies' Soc. of Cong. Ch., Bbl. Bedding, Table Linen, etc., for <i>New Orleans, La.</i> ; 2, for <i>Freight</i> | 2 00 |
| Boston. Rev. N. Boynton of Union Cong. Ch., for <i>Indian M., Cedar Butte, So. Dak.</i> | 50 00 |
| Rev. H. A. Bridgman, for <i>Indian M., Cedar Butte, S. D.</i> | 10 00 |
| Israel Webster Kelly..... | 5 00 |

| | |
|---|-------|
| E. K. Butler, Box Books; Clifford S. Pote and Samuel Pote, Books, for <i>Martin, Fla.</i> | |
| Dorchester. "Go Forth" Mission Band of Second Ch., for <i>Student Aid, Santee Indian Sch., Neb.</i> | 2 28 |
| Roxbury. Sab. Sch. Highland Ch., for <i>Indian Sch., Santee, Neb.</i> | 32 01 |
| Mrs. Henry B. Hooker..... | 25 00 |
| Boxford. Sab. Sch. of First Cong. Ch., for <i>Indian M.</i> | 25 00 |
| Braintree. First Cong. Ch..... | 6 95 |
| Brockton. Porter Evan Ch. and Soc., to const. SAMUEL E. CHASE L. M..... | 50 00 |
| Brookline. Y. L. Benev. Soc. Cong. Ch., for <i>Student Aid, Pleasant Hill Acad., Tenn.</i> | 60 00 |
| Cambridge. Alfred Wilmot, Box Books, for <i>Martin, Fla.</i> | |
| Canton. First Cong. Ch..... | 16 54 |
| Carlisle. Y. P. S. C. E., for <i>Student Aid, Saluda, N. C.</i> | 25 00 |
| Chester. May Knox, for <i>Meridian, Miss.</i> | 8 00 |
| Chicopee. Cong. Ch., for <i>Central Ch., New Orleans, La.</i> | 18 95 |
| Cummington. Village Cong. Ch..... | 31 35 |
| Danvers. Maple St., Y. P. S. C. E., for <i>Central Ch., New Orleans, La.</i> | 10 00 |
| Dedham. Rev. W. F. Bickford..... | 3 00 |
| Dracut. First Evan. Cong. Ch..... | 5 00 |
| Dunstable. Y. P. S. C. E., for <i>Meridian, Miss.</i> | 6 00 |
| Easthampton. First Cong. Ch..... | 60 88 |
| East Weymouth. Y. P. S. C. E. of Cong. Ch., for <i>Student Aid, Santee Indian Sch., Neb.</i> | 25 00 |
| Enfield. Niney-first Birthday Offering from "A Friend in Cong. Ch."..... | 10 00 |
| Essex. Mrs. M. C. Osgood..... | 38 00 |
| Everett. Cong. Ch., for <i>Pleasant Hill, Tenn.</i> | 50 00 |
| Everett. Mrs. Andrew Allen, 10; Mystic Side Cong. Ch., 7.90..... | 17 90 |
| Everett. "A Friend," for <i>Indian M.</i> | 1 00 |
| Greenfield. Primary Class Second Cong. Ch., for <i>Student Aid, Tougaloo U.</i> | 3 36 |
| Greenfield. Mrs. F. L. Robbins, Bbl. C., for <i>Nat. Ala.</i> | |
| Greenfield. Mrs. Dr. Robbins, Bbl. C., for <i>Saluda, N. C.</i> | 20 00 |
| Groveland. Cong. Ch..... | |
| Fitchburg. Ladies of Rollstone Ch., 25, and Bbl. Bedding, etc., for <i>Furnishing Room, Straight U.</i> | 25 00 |
| Fitchburg. Cal. Cong. Ch., for <i>McIntosh, Ga.</i> | 18 19 |
| Gilbertville. Sab. Sch. Cong. Ch., for <i>Student Aid, Fisk U.</i> | 50 00 |
| Grafton. Evan. Cong. Ch. and Soc..... | 37 50 |
| Granby. Cong. Ch., to const. ARTHUR W. FISKE L. M..... | 38 80 |
| Greenfield. Miss Mary K. Tyler, for <i>Indian M.</i> | 5 00 |
| Groveland. Mrs. M. P. Atwood and Miss P. P. Atwood, for <i>Sch'p, Pleasant Hill, Tenn.</i> | 50 00 |
| Harvard. Cong. Ch..... | 29 00 |
| Hatfield. Cong. Ch..... | 67 76 |
| Haverhill. Centre Cong. Ch., Bbl. C., etc., for <i>Nat. Ala.</i> | |
| Holbrook. Winthrop Ch., a Valuable Communion Service, for <i>Standing Rock Ch., Fort Yates, N. D.</i> | |
| Holland. Rev. Oscar Bissell..... | 3 00 |
| Housatonic. Rev. J. Jay Dana, to const. Mrs. HARRIET A. AGLY, L. M..... | 30 00 |
| Hubbardston. Evan. Cong. Ch..... | 15 00 |
| Hyde Park. First Cong. Ch..... | 53 22 |
| Ipswich. Linebrook Cong. Ch., for <i>Pleasant Hill, Tenn.</i> | 6 00 |
| Lawrence. Sab. Sch. Lawrence St. Ch., for <i>Indian M., Fort Berthold, N. D.</i> | 5 00 |
| Malden. Miss M. F. Aiken..... | 5 00 |
| Medfield. Second Cong. Ch..... | 22 00 |

124 29

| | | | |
|---|--------|--|------------|
| Middleville. Y.P.S.C.E. of Central Cong. Ch., for Student Aid, Indian M..... | 17 50 | Worcester. Mrs. Alice Davis Annsey, for Christian Endeavor Hall, McIntosh, Ga... | 25 00 |
| Milford Sab. Sch. Cong. Ch..... | 25 00 | Worcester. Plymouth Ch., 23.52; First Cong. Ch., 16.15..... | 39 67 |
| Milford. Woman's Miss'y Soc., by Mrs. Webster Woodbury, for Mountain Work. | 19 60 | Worcester. Rev. E. Horr, for Indian M., Cedar Butte, S. D..... | 10 00 |
| Millbury. Sab. Sch. First Cong. Ch., for Indian Sch., Santee, Neb..... | 25 00 | — "A Friend," 100, for Indian M., and 25 for Avery Inst., Charleston, S. C..... | 125 00 |
| Mitineague. Southworth Paper Co., Case (490 lbs.) Writing Paper, for Albany, Ga. | | — "Mass"..... | 10 00 |
| Newburyport North Cong. Ch. and Soc., 36.08; Prospect St. Cong. Ch., 23.12.... | 59 20 | — "A Friend," for Indian Ed..... | 3 00 |
| Newburyport. Mrs. Kimball's Class North Cong. Ch., for Student Aid, Williamsburg Acad., Ky..... | 8 00 | Hampden Benevolent Association, by Geo. R. Bond, Treas.: | |
| Newton. Mrs. Geo. Agry, Jr., for Indian M. | 5 00 | Holyoke. First..... | 26 31 |
| Newton. Miss S. A. Gilbert, for Student Aid, Moorhead, Miss..... | 2 00 | Ludlow..... | 13 84 |
| North Brookfield. Ladies' Benev. Soc. Union Ch., for Student Aid, McIntosh, Ga. | 9 60 | Springfield. First, for Choc-taw Indian M..... | 31 60 |
| North Brookfield. Mrs. James Miller, for Pleasant Hill, Tenn..... | 3 00 | Springfield. Eastern Av. Ladies, for Indian Sch..... | 2 50 |
| North Middleboro. Cong. Ch. and Soc..... | 20 00 | Springfield. Hope..... | 16 24 |
| North Weymouth. First Cong. Ch..... | 30 58 | Westfield. Second..... | 15 97 |
| Oxford. First Cong. Ch..... | 10 00 | West Springfield. Mittineague..... | 29 23 |
| Oxford. Primary Class, S. S. of Cong. Ch., for McIntosh, Ga..... | 4 00 | West Springfield. First 21.75; Sab. Sch., 16.50, and Ladies' Benev. Soc., 11.50, for Central Ch., New Orleans La..... | 49 75 |
| Raynham. First Cong. Ch. and Soc..... | 24 63 | | 185 44 |
| Salem. Tabernacle Ch. and Soc., for Indian M..... | 106 35 | Woman's Home Missionary Association of Mass. and R. I., Miss Sarah K. Burgess, Treas., for Woman's Work: | |
| Salem. Miss Climenta Philbrick..... | 5 00 | Bridgewater. Aux. Central St. Cong. Ch., for Santee Indian Sch., Neb..... | 10 00 |
| Saugus. "A Friend," for Indian M..... | 25 00 | Holyoke. First Cong. Ch., for Central Ch., New Orleans, La..... | 25 00 |
| Somerville. Prospect Hill Ch..... | 40 00 | | 85 00 |
| Southampton. Cong. Ch..... | 29 92 | WOMEN'S OFFERING FOR DEBT: | |
| Southboro. Mrs. Lucy S. Newton, for Student Aid, Santee Indian Sch., Neb..... | 5 38 | Allston. Mrs. Sarah L. Bird, 5; Mrs. Mary H. Bird, 1..... | .6 00 |
| South Deerfield. Ladies, by Mrs. A. M. Rice, 3 Bbl. C., Val. 125, for Athens, Ala. | | | |
| South Framingham. Mary H. Stevens, for Indian M., Fort Yates, N. D..... | 5 00 | ESTATES. | \$3,896 00 |
| South Hadley Falls. Y.P.S.C.E. Cong. Ch., for Wilmington, N. C..... | 5 00 | Georgetown. Estate of Martha C. Dole, by Chas. C. Dame, Admr..... | 2,911 73 |
| South Sudbury. Helping Hand Soc. Center Cong. Ch., for Nat. Ala..... | 30 00 | Northampton. Estate of Mrs. Amy W. Sanders, by A. D. Sanders..... | 200 00 |
| South Sudbury. "Helping Hands," for Student Aid, Santee Indian Sch., Neb..... | 5 06 | Winchendon. Estate Louisa W. Lyman, by Luke Hale, Executor..... | 1,381 46 |
| Springfield. "Friends" First Cong. Ch., for Central Ch., New Orleans, La..... | 19 00 | | \$3,889 19 |
| Sunderland. Sab. Sch. Cong. Ch..... | 25 00 | CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE. | |
| Taunton. Union Cong. Ch..... | 32 20 | Machias, Me. Miss M. F. Longfellow, Bbl. C., for High Point, N. C..... | |
| Uxbridge. Evan. Cong. Ch., to const. Mrs. Addie C. Johnson L.M..... | 38 74 | Andover, Mass. Miss M. B. Mills, 2 boxes Books, etc., for Spradling, Ky..... | |
| Wakefield. Sab. Sch. Cong. Ch., 30, for Indian M., Y. P. S. C. E., 10, for Fort Yates, 10 for Santee Indian Sch., Neb..... | 50 00 | Auburndale, Mass. Mrs. Mary Johnson, Pkg. C..... | |
| Waltham. "A Friend"..... | 8 00 | Boston, Mass. Berkeley Temple, Louis A. Freeman, Box Books, for Central Ch., New Orleans, La..... | |
| Warren. Wm. H. Warren, for Student Aid, McIntosh, Ga..... | 20 00 | Newbury, Mass. First Parish, Bbl. C. by Miss A. M. B. Little, for Saluda, N. C.... | |
| Webster. Ladies' Soc. Cong. Ch., for Marion, Ala..... | 7 00 | Westboro, Mass. Ladies' Freedmen's Ass'n, by Miss E. E. Bixby, Sec., 2 Bbls. val. 32.62, for Avery Inst., Charleston, S. C., and 2 Bbls. Val. 63.45, for Hospital, Fort Yates, N. D..... | |
| Westboro. Ladies Freedmen's Ass'n, by Miss E. E. Bixby, Sec., for Mountain Work, and to const. MISS EMMA J. HARTMAN, L.M..... | 33 00 | West Newton, Mass. Miss Alice Williston, Box Books, etc..... | |
| Westboro. Ladies' Freedmen's Ass'n, for Freight to Avery Inst., S. C., and to Fort Yates, N. D..... | 4 00 | | |
| Westboro. Evan. S. S., Books, etc., for Austin, Tex..... | 2 00 | RHODE ISLAND, \$235.66. | |
| Westfield..... | | East Providence. United Ch..... | 7 00 |
| Westford. Union Cong. Ch., to const. Mrs. Emily M. Fletcher, L.M..... | 30 00 | Newport. United Cong. Ch., adl..... | 5 98 |
| West Hampton. Sab. Sch. Cong. Ch., for Student Aid, Fisk U..... | 25 30 | Providence. Beneficent Cong. Ch., 180; Pilgrim Cong. Ch., 51.68..... | 211 68 |
| West Medford. Cong. Ch..... | 15 00 | Providence. Y. P. S. C. E., Beneficent Cong. Ch., for Student Aid, Blowing Rock, N. C..... | 6 00 |
| West Newton. Second Cong. Soc., 77.88; Sab. Sch., Second Cong. Ch., 50..... | 127 88 | Providence. Y. P. S. C. E. of Union Cong. Ch., for Grand View, Normal Inst., Tenn..... | 5 00 |
| West Tisbury. Cong. Ch., for McIntosh, Ga..... | 7 02 | CONNECTICUT, \$1,966.55. | |
| Weymouth. Mrs. W. B. Lord, for Pleasant Hill, Tenn..... | 10 00 | Bethlehem. "A Friend,"..... | 10 00 |
| Whitinsville. Cong. Ch. and Soc..... | 919 93 | | |
| Whitinsville. Wm. H. Whitin, deceased, by Edward Whitin..... | 175 00 | | |
| Winchendon. First Cong. Soc..... | 41 54 | | |
| Winchester. C. E. Redfern, for Meridian, Miss..... | 50 00 | | |

| | | | |
|---|--------|---|----------|
| Berlin. Sab. Sch. Second Cong. Ch., 25; Miss Hovey, 10, for <i>Girls' Ind'l Cottage, Tougaloo U.</i> | 35 00 | Somersville. "Thanksgiving," 20; Cong. Ch., 10. | 30 00 |
| Bridgeport. Second Cong. Ch. | 67 40 | Sound Beach. Miss A. P. Cobb, for <i>King's Mountain, N. C.</i> | 5 00 |
| Chester. Cong. Ch. | 20 10 | South Canaan. A Friend, for <i>Indian M.</i> | 1 00 |
| Danielson. "Thank Offering." | 5 00 | South Norwalk. First Cong. Ch. | 61 24 |
| East Berlin. Mrs. B. F. Savage, for <i>Girls' Ind'l Cottage, Tougaloo U.</i> | 10 00 | South Norwalk. "Mr. and Mrs. M. R. N.," for <i>Cappahosic, Va.</i> | 35 00 |
| East Canaan. Cong. Ch. | 6 47 | Storrs. Sab. Sch. Cong. Ch. | 9 08 |
| Eastford. Cong. Ch. | 5 15 | Stratford. Cong. Ch., for <i>Mountain Work.</i> | 23 32 |
| East Haddam. First Ch. | 44 47 | Suffield. King's Daughters, 25 and Bbl. Bedding, for <i>King's Mountain, N. C.</i> | 25 00 |
| East Hampton. Cong. Ch. | 32 67 | Suffield. King's Daughters, Bbl. C., for <i>Blowing Rock, N. C.</i> | 101 1 |
| East Hartford. S. S. Class, by Miss Maud A. Beaumont, for <i>Student Aid, Tougaloo U.</i> | 10 00 | Terryville. Cong. Ch. | 5 00 |
| East Hartford. Miss Rebecca Moore's, S. S. Class, for <i>Central Ch., New Orleans, La.</i> | 6 00 | Terryville. Allentown Sab. Sch., for <i>Student Aid, Tougaloo U.</i> | 5 00 |
| Easton. Cong. Ch. | 6 00 | Thompson. Cong. Ch. (3.65 of which for <i>Indian M.</i>) | 27 80 |
| East River. Mrs. A. D. Lee, for <i>Indian M.</i> , and to const. GEORGE S. HULL, L.M. | 30 00 | Thompson. Cong. Ch. | 25 38 |
| Ellington. Cong. Ch. to const. N. B. PALMER, MRS. CHARLES DICKINSON and JOSEPHINE PINNEY, L.Ms. | 119 84 | Unionville. First Ch. of Christ. | 30 00 |
| Gulford. Sab. Sch. First Cong. Ch., for <i>Indian M.</i> | 30 00 | Vernon. Cong. Ch. | 5 07 |
| Goshen. Mrs. Moses Lyman. | 30 00 | Watertown. Class No. 5, Cong. S. S., for <i>Indian M., Fort Berthold, N. D.</i> | 1 00 |
| Hartford. Pearl St. Cong. Ch., 62.62; Windsor Av. Cong. Ch., 13.77; Rev. C. S. Beardslee, 10. | 86 39 | West Woodstock. Cong. Ch. | 3 40 |
| Hartford. Union Meeting First Ch., for <i>Women, Cal. Chinese M.</i> | 40 00 | Winchester. Cong. Ch. | 13 71 |
| Higgenum. Cong. Ch. | 25 00 | Wolcott. Cong. Ch. | 8 00 |
| Kensington. Mrs. S. A. Hart, for <i>Girls' Ind'l Cottage, Tougaloo U.</i> | 1 00 | — "A Friend," for <i>Central Ch., New Orleans, La.</i> | 1 00 |
| Meriden. E. K. Breckenridge, to const. MISS CLARA E. WELLS, L.M. | 50 00 | Woman's Home Missionary Union of Conn., Mrs. W. W. Jacobs, Treas., for <i>Woman's Work:</i> | |
| Meriden. Sab. Sch. First Cong. Ch., for <i>Sch'p, Fisk U.</i> | 50 00 | Canaan. L. H. M. S. | 7 00 |
| Naugatuck. Y.P.S.C.E., of Cong. Ch. for <i>Student Aid, Williamsburg, Acad., Ky.</i> | 25 00 | Bridgeport. So. Ch. | 30 05 |
| New Britain. First Ch. of Christ (of which 18.39 from Union M. C. of First and South Chs., 30 from a Friend, for <i>Saluda, N. C.</i> , and to const. MISS EMMA B. PARSONS, L.M.) | 113 39 | Suffield. Y. L. Mission Band. | 12 50 |
| New Britain. Friday Eve. Offering So. Ch., 28 50; Sab. Sch. South Ch., 25; Mrs. Hope M. Swasey, 5, for <i>Central Ch., New Orleans, La.</i> | 58 50 | | 49 55 |
| New Britain. Miss Mary Stanley, for <i>Student Aid, Williamsburg, Acad., Ky.</i> | 10 00 | NEW YORK, \$2,242.81. | |
| New Britain. Center Cong. Ch., 2 Bbls. C., for <i>Saluda, N. C.</i> | 26 00 | Brooklyn. Tompkins Av. Cong. Ch., | 1,000 00 |
| New Canaan. L. H. M. Soc. Cong. Ch., for <i>School, Thomasville, Ga.</i> | 43 00 | Brooklyn. Rev. S. B. Halliday, 5, and 2 Boxes Valuable Books and Publications | 5 00 |
| New Hartford. Penny-a-Day Band, North Cong. Ch., for <i>Sytacauga, Ala.</i> | 43 00 | Brooklyn. A Friend. | 12 50 |
| New Haven. Y.P.S.C.E. Ch. of the Redeemer, 28.06; Mrs. D. M. Cornthell, 2; Y. P. S. C. E. United Ch., 15 for <i>Central Ch. New Orleans, La.</i> | 45 06 | Brooklyn. Y. P. S. C. E. Central Cong. Ch., for <i>Salary of Teacher, Blowing Rock, N. C.</i> | 15 00 |
| New Preston. E. C. W., for <i>School, Thomasville, Ga.</i> | 2 00 | Brooklyn. Ladies' Soc. of Park Cong. Ch. Bbl. C., for <i>Blowing Rock, N. C.</i> | 8 31 |
| Northford. Cong. Ch. | 15 00 | Buffalo. People's Church, for <i>Indian M.</i> | 18 61 |
| Norwich. Broadway Cong. Ch. | 212 10 | Canandaigua. First Cong. Ch., for <i>Indian M.</i> | 18 61 |
| Norwich. Sab. Sch., Greenville Cong. Ch. for <i>Student Aid, McIntosh, Ga.</i> | 19 65 | Churchville. Cong. Ch. | 18 43 |
| Norwich. Friends, 2 Bbls. C., for <i>McIntosh, Ga.</i> | 8 00 | Clayville. Pilgrim Cong. Ch. | 6 00 |
| Plainfield. Cong. Ch. 22.01; Sab. Sch. Cong. Ch., for <i>Indian M., 8.21.</i> | 30 22 | Clifton Springs. A Friend (2 of which for <i>Chinese Girls and Women in Cal.</i>) | 5 00 |
| Plainfield. Miss E. E. Francis, for <i>Grand View, Tenn.</i> | 1 00 | Cortland. Cong. Ch. to const. Rev. W. H. Pound, L.M. | 30 00 |
| Plainville. A Friend. | 30 00 | East Bloomfield. Sab. Sch. Cong. Ch., 14.21; Miss Eliza S. Goodwin, 5. | 19 25 |
| Plymouth. Cong. Ch. | 8 13 | Elmira. "S. D. J." | 10 00 |
| Poquonock. Cong. Ch. | 21 50 | Gaines. Cong. Ch. | 14 30 |
| Preston. First Cong. Ch., 16.50; Naomi Bates, 5. | 56 31 | Ithaca. Sab. Sch. of First Cong. Ch., for <i>Student Aid, Santee Indian Sch., Neb.</i> | 21 31 |
| Rockville. Union Cong. Ch. | 1 50 | Jamestown. First Cong. Ch. | 15 75 |
| Sallsbury. Cong. Ch. Concert Coll., for <i>Alaska M.</i> | 55 00 | Java Sab. Sch. Cong. Ch. | 10 00 |
| Simsbury. By Mrs. Charles Stowe, for <i>Ind'l Work, (Mrs. M. M. McFarland), Fisk U.</i> | 21 00 | Livonia. Mrs. William Calvert, for <i>Indian M.</i> | 10 00 |
| Simsbury. Seminary (16 of which from Nora Williams), for <i>Williamsburg, Ky.</i> | 21 00 | Lockport. Mabel P. Swan, for <i>Student Aid, Fisk U.</i> | 15 00 |
| | | New Lots. Miss. Soc. Cong. Ch., for <i>Williamsburg, Ky.</i> | 10 00 |
| | | New York. A Friend, for <i>Barn, Moorhead, Miss.</i> | 100 00 |
| | | New York. Bethany Sewing Sch., for <i>Indian M., Fort Berthold, N. D.</i> | 19 25 |
| | | New York. Miss Ellen Collins, for <i>Cappahosic, Va.</i> | 25 00 |
| | | New York. Mrs. C. B. Tompkins. | 25 00 |
| | | New York. Rev. M. E. Strleby, D.D., 10; H. W. Hubbard, 10, for <i>Indian M., Cedar Butte, S. D.</i> | 20 00 |
| | | New York. "A Friend" in Pilgrim Ch., for <i>Cal. Chinese M. for Women.</i> | 2 00 |
| | | North Walton. Emily E. Smith, for <i>Student Aid, McIntosh, Ga.</i> | 5 00 |
| | | Oneida. Edward Loomis. | 5 00 |

| | | | |
|--|----------|--|--------|
| Port Leyden. Cong. Ch..... | 8 00 | Litchfield. Cong. Ch..... | 4 60 |
| Port Richmond. Capt. S. Squires..... | 5 00 | Lodi. Y.P.S.C.E., for Indian M..... | 1 00 |
| Pulaski. Cong. Ch..... | 3 00 | Medina. Mrs. Geraldine Taylor..... | 10 00 |
| Rennselaer Falls. Cong. Ch..... | 2 40 | Newton Falls. Y.P.S.C.E. of Cong. Ch..... | 5 00 |
| Rochester. Sab. Sch. Plymouth Ch., for Colored Children in the South..... | 25 00 | North Madison. Cong. Ch..... | 4 55 |
| Rushville. L. A. Soc. and Y.P.S.C.E. of First Cong. Ch., Bbl. C., Val. 23, for Greenwood, S. C..... | | Oberlin. Sab. Sch. First Cong. Ch..... | 20 00 |
| Sag Harbor. Chas. N. Brown, Pkg. C..... | | Oberlin. Y.P.S.C.E. First Cong. Ch., 2.50; "Friends," 1, for Clock; Sab. Sch. First Cong. Ch., 5; Mrs. Lock, 50 cts., for Or- gan; "Friends," Box Books, etc., for Albany, Ga..... | 9 00 |
| Silver Creek. Woodruff Chapin, deceased, by George E. Towne, from Sale of Land..... | 600 00 | Rockport. Cong. Ch..... | 11 00 |
| Spencerport. Cong. Ch. and Sab. Sch..... | 27 13 | Sardinia. S. W. Huggins..... | 5 00 |
| Ticonderoga. Ladies' Soc., Box C., Val., 35.35, for All Healing, N. C..... | | Strongsville. E. Lyman..... | 10 00 |
| Troy. Mrs. H. G. Ludlow, 10; Mrs. Dr. Kurser, 1, for Cappahosic, Va..... | 11 00 | Sylvania. Cong. Ch..... | 6 80 |
| Troy. Mr. and Mrs. Archer Bolden and Other Friends, Cooking Range, Val. 49, for Cappahosic, Va..... | | Unionville. Cong. Ch..... | 12 02 |
| Warsaw. Cong. Ch..... | 8 83 | Windham. Cong. Ch..... | 8 50 |
| West Bloomfield. Cong. Ch..... | 32 00 | York. Cong. Ch..... | 25 50 |
| Yaphank. Mrs. Hannah M. Overton, for Indian M..... | 10 00 | Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas., for Wo- man's Work: | |
| Cash..... | 25 00 | Ashtabula Harbor. W.M.S..... | 2 20 |
| Woman's Home Missionary Union of N. Y., by Mrs. J. J. Pearsall, Treas., for Woman's Work: | | Columbus. Plym. Ch. Y.P. S.C.E..... | 3 50 |
| Deansville. W.M.A. Soc..... | 14 03 | Conneaut. W.M.S..... | 7 00 |
| New York. "Friends," Broadway Tabernacle..... | 10 00 | Edinburg. W.M.S..... | 10 00 |
| Syracuse. Plymouth Ch. Y. P.S.C.E., for Student Aid, Fish U..... | 10 00 | Mansfield. First Ch. W.M.S..... | 10 00 |
| Ticonderoga. Special, for All Healing, N. C..... | 15 75 | Medina. Y.L.M.S..... | 7 25 |
| | 49 78 | | 39 95 |
| NEW JERSEY, \$549.53. | | | |
| East Orange. "Cash"..... | 100 00 | ILLINOIS, \$804.05. | |
| East Orange. Sab. Sch. First Cong. Ch., Thanksgiving Offering..... | 20 00 | Aurora. Y.P.S.C.E., for King's Mountain, N. C..... | 10 00 |
| Westfield. Cong. Ch..... | 229 53 | Champaign. Mrs. Maltby, for Indian M., Cedar Butte, S. D..... | 5 60 |
| | | Chicago. Lincoln Park Cong. Ch..... | 59 85 |
| ESTATE. | | Chicago. Millard Av., for Rosebud Indian M..... | 7 38 |
| Paterson. Estate of Mrs. Caroline P. Hatch, by Rev. David P. Hatch, Execu- tor..... | 200 00 | Chicago. "A Friend," by Mrs. C. B. Bab- cock, for Indian M., Cedar Butte, S. D..... | 1 00 |
| | \$549 53 | Dover. Cong. Ch..... | 16 95 |
| PENNSYLVANIA, \$155.90. | | | |
| Allegheny. First Cong. Ch..... | 30 50 | Elgin. Second Ch., Rev. W. W. Leete, 10; Rev. J. H. Selden, 5; Mrs. F. S. Bos- worth, 5, for Indian M., Cedar Butte, S. D..... | 20 00 |
| Germantown. First Cong. Ch..... | 3 90 | Evanston. First Cong. Ch..... | 56 00 |
| Pittsburg. "Cash"..... | 100 00 | Glencoe. Sab. Sch. Cong. Ch..... | 17 22 |
| Ridgway. Class No. 6 Cong. Ch., by Mrs. Martha Richards, Sec., for McIntosh, Ga. Washington. Mrs. Dr. Grayson, 5; Miss B. L. Sherrard, 5; Rev. Dr. Speer, 50 cts., for Cal. Chinese Mission for Women..... | 5 00 | Greenville. Cong. Ch..... | 6 00 |
| Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas., for Woman's Work: | 10 50 | Hyde Park. Mrs. H. C. Gould..... | 2 50 |
| Cambridgeboro. W. M. Soc..... | 6 00 | Ivanhoe. Cong. Ch..... | 15 35 |
| OHIO, \$320.15. | | | |
| Atwater. Cong. Ch..... | 7 00 | Jacksonville. Mrs. Jennie B. Jones, for Indian M..... | 10 00 |
| Bellevue. First Cong. Ch..... | 30 00 | Lowell. "A Friend"..... | 2 00 |
| Clarksfield. Cong. Ch..... | 4 00 | Manville. Lizzie Coe, for Memphis, Tenn Moline. First Cong. Ch..... | 2 00 |
| Claridon. L. T. Wilnot (10 of which bal. to const. Miss ELISE KELLOGG L.M.).... | 20 00 | Morrison. Miss Ellen S. Brown..... | 5 00 |
| Cleveland. Ladies' Home M. Soc. of Euclid Av. Cong. Ch., for Student Aid, Macon, Ga..... | 10 00 | Neponset. Cong. Ch..... | 3 25 |
| Cleveland. Sab. Sch. Mt. Zion Bapt. Ch., for Clock, Albany, Ga..... | 4 50 | Oak Park. Sab. Sch. Cong. Ch., for Hos- pital, Fort Yates, N. D..... | 17 60 |
| Cleveland. R. J. Thomas, 5; Lake View Chapel, 4.20; Mt. Zion Cong. Ch. ad'l., 3.45..... | 12 65 | Oneida. Cong. Ch..... | 20 75 |
| Dover. Cong. Ch..... | 18 73 | Pittsfield. First Cong. Ch..... | 12 00 |
| Garrettsville. Cong. Ch..... | 27 57 | Port Byron. Cong. Ch..... | 6 21 |
| Greenwich. Cong. Ch..... | 3 14 | Providence. Cong. Ch..... | 12 00 |
| Hamilton. Ladies' H. and F. M. Soc., 2 Boxes C..... | | Princeton. First Cong. Ch. (30 of which for Furnishing Room, Straight U)..... | 76 47 |
| LaFayette. Cong. Ch..... | 8 00 | Quincy. First Union Cong. Ch..... | 100 00 |
| Lexington. Mission Band..... | 1 64 | Rio. Sab. Sch. Cong. Ch., for Indian M..... | 7 00 |
| | | Rollo. Cong. Ch..... | 8 80 |
| | | Saint Charles. Cong. Ch..... | 13 00 |
| | | Seward. Grove Sab. Sch., by R. E. Short. Sterling. First Cong. Ch..... | 6 10 |
| | | Toulon. Sab. Sch. Cong. Ch..... | 58 18 |
| | | Wheaton. Sab. Sch. Cong. Ch..... | 32 71 |
| | | Wheaton. First Cong. Ch..... | 13 05 |
| | | Winnetka. Cong. Ch..... | 31 00 |
| | | Illinois Woman's Home Missionary Union, for Woman's Work: | |
| | | Chicago. Mrs. C. H. Tain- tor, for Indian M., Cedar Butte, S. D..... | 5 00 |
| | | Chicago. Lincoln Park W.M. S., 12.50; New England W. M.S., 16.25; Leavitt St. W. M.S., 4.45..... | 33 20 |
| | | Elgin. First Ch. W.M.S..... | 10 00 |
| | | Emington. W.M.S..... | 5 00 |
| | | Harvey. W.M.S..... | 2 88 |

| | |
|---------------------------|-------|
| LaSalle. W.M.S. | 2 56 |
| Moline. First Ch. W.M.S. | 24 50 |
| Oak Park. W.M.S. | 32 00 |
| Odell. W.M.S. | 5 00 |
| Payson. W.M.S. | 5 00 |
| Port Byron. W.M.S. | 3 54 |
| Rantoul. W.M.S. | 5 00 |
| Rockford. Second Ch. W.M. | |
| S..... | 15 00 |

148 68

MICHIGAN, \$191.43.

| | |
|--|-------|
| Ann Arbor. First Cong. Ch., 37; Mrs. Clara W. Peck, 5 | 42 00 |
| Bangor. A. C. Gransby | 5 00 |
| Benzonia. First Cong. Ch. | 10 00 |
| Grand Ledge. Miss Mary Beckwith, bal. to const. Mrs. M. B. VAN WINKLE L.M. | 15 00 |
| Jonesville. R. D. Nichols | 5 1 |
| Kendall. Cong. Ch. | 8 12 |
| Litchfield. Cong. Ch. | 1 68 |
| Olivet. Wm. J. Hickok | 25 00 |
| Salem. Ladies' Miss'y Soc. Second Cong. Ch., 24 yds. Carpet, for Blowing Rock, N. C. | |
| Traverse City. Y.P.S.C.E. of First Cong. Ch., for Christian Endeavor Hall, McIntosh, Ga. | 10 00 |
| Whittaker. Cong. Ch. | 4 13 |
| Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., for Woman's Work: | |
| Grand Blanc. "Willing Workers." | 10 00 |
| Litchfield. L.M.S., for Sch'p, Moorhead, Miss. | 10 00 |

20 00

ESTATE.

\$141 43

| | |
|--|-------|
| Romeo. Estate of Dr. Seth L. Andrews, by J. W. Nims, Executor. | 50 00 |
|--|-------|

\$191 43

IOWA, \$350.07.

| | |
|---|-------|
| Afton. Mrs. M. A. Clark | 10 00 |
| Alden Co. Cong. Ch. | 5 14 |
| Blairsburg. First Cong. Ch. | 5 80 |
| Cedar Falls. Cong. Ch., ad'l. | 3 00 |
| Central City. Cong. Ch. | 6 25 |
| Chester Center. Cong. Ch. | 8 98 |
| Denmark. Cong. Ch. | 1 00 |
| Des Moines. Plymouth Cong. Ch. | 92 13 |
| Doon. Cong. Ch. | 5 50 |
| Duluth. Mrs. Ada C. Bingham, by Mrs. Mary F. Bissell, Treas. L. M. Soc. First Cong. Ch. | 7 00 |
| Fairfield. Cong. Ch. | 4 68 |
| Grand View. German Cong. Ch., by E. S. Warner, for Indian M., Rosebud, S. D. | 10 00 |
| Kingsley. Cong. Ch. | 3 16 |
| Lyons. First Cong. Ch. | 7 44 |
| Newton. Witterberg Cong. Ch. | 14 35 |
| Postville. Cong. Ch. | 4 80 |
| Rockford. Cong. Ch. | 9 80 |
| Sibley. First Cong. Ch. | 5 52 |
| Waterloo. Cong. Ch. | 49 10 |
| Wayne. Cong. Ch. | 11 57 |
| Iowa Home Missionary Union, for Woman's Work: | |
| Cresco. Y.P.S.C.E. | 2 50 |
| Chester Center. W.M.U. | 9 00 |
| Clinton. W.M.S. | 4 25 |
| Des Moines. Plym. W.M.S. | 16 89 |
| Grinnell. W.M.S. | 3 85 |
| McGregor. W.M.S. | 31 80 |
| New Hampton. W.M.S. | 5 00 |
| Old Man's Creek. W.H. and F.M.S. | 1 26 |
| Sloan. L.A. Soc. | 2 00 |

76 55

WOMEN'S OFFERING FOR DEBT:

| | |
|---|------|
| Harlan. Soc. of C. E. Cong. Ch., by Lulu Pickard. | 8 30 |
|---|------|

MINNESOTA, \$130.77.

| | |
|--|-------|
| Ada. Cong. Ch., 2.90, and Sab. Sch., 3.21. | 6 11 |
| Austin. First Cong. Ch. | 4 20 |
| Hutchinson. Cong. Ch. | 2 70 |
| Lake City. Cong. Ch. | 5 51 |
| Minneapolis. First Cong. Ch., 47.42; Fifth Ch., Sab. Sch., 2.54; The Open Door Cong. Ch., 2. | 51 96 |
| New Ulm. Cong. Ch., 5.83; Sab. Sch., 5.29; Y.P.S.C.E., 3.25. | 14 42 |
| Saint Paul. Mrs. S. M. McHose, 5; Atlantic Cong. Ch., 4.80. | 9 80 |
| Spring Valley. Cong. Ch., 21.02; Senior Soc. C. E., 3. | 24 02 |
| Willard. Cong. Ch. | 2 16 |
| Worthington. Union Cong. Ch., 8.70, and Sab. Sch., 1.19. | 9 89 |

MISSOURI, \$24.54.

| | |
|--|-------|
| Amity. Cong. Ch. | 11 00 |
| Saint Louis. Hillside Cong. Ch. | 8 54 |
| Woman's Home Missionary Union of Missouri, by Mrs. A. E. Cook, Treas., for Woman's Work: | |
| Kansas City. L. H. M. Soc. | |
| Clyde Ch., for Debt. | 5 00 |

WISCONSIN, \$200.65.

| | |
|--|-------|
| Baraboo. First Cong. Ch. | 10 44 |
| Berlin. Mrs. Richards, for Indian M., Standing Rock, So. Dak. | 3 00 |
| Clintonville. First Cong. Ch. | 8 80 |
| Columbus. Olivet Ch., Special for Missionary, Austin, Tex. | 33 00 |
| Elroy. Cong. Ch. | 5 00 |
| Marshfield. F. W. Upham, for Sch'p, Pleasant Hill, Tenn. | 25 00 |
| Morrisonville. "J. M." | 5 00 |
| Oshkosh. Plym Cong. Ch. | 23 78 |
| Union Grove. Y. P. S. C. E., Bbl. C., for Austin, Tex. | |
| Wauwatosa. Cong. Ch. | 41 63 |
| Waukesha. Mrs. W. L. Gordon | 30 00 |
| West Salem. Miss Olive Leonard | 3 00 |
| Whitewater. Prof. Albert Salisbury, for Indian M., Cedar Butte, So. Dak. | 10 00 |
| Whitewater. Lewis Cook, for Memphis, Tenn. | 2 00 |

KANSAS, \$15.32

| | |
|-------------------------------|-------|
| Garnett. Cong. Ch. | 3 32 |
| Manhattan. William E. Castle. | 12 00 |

NORTH DAKOTA, \$11.77.

| | |
|---|------|
| Cummings. Christian Soldiers Mission Band, for Indian M., Fort Berthold, N.D. | 2 50 |
| Fort Berthold. Cong. Ch. | 7 77 |
| Hunter. Pastor's S. S. Class, 72 cents; Mrs. Lincoln's Class, 78 cents, for Indian M., Fort Berthold, N. D. | 1 50 |

SOUTH DAKOTA, \$46.15.

| | |
|--------------------------|-------|
| Badger. Cong. Ch. | 4 80 |
| Columbia. Cong. Ch. | 18 45 |
| Hetland. Cong. Ch. | 5 00 |
| Iroquois. Cong. Ch. | 5 00 |
| Spearfish. Cong. Ch. | 7 00 |
| Spring Lake. Cong. Ch. | 2 00 |
| Webster. First Cong. Ch. | 3 90 |

NEBRASKA, \$225.85.

| | |
|--|--------|
| Beatrice. Mrs. D. B. Hotchkiss, Pkg. Sewing Work, for Austin, Tex. | |
| Bertrand. Cong. Ch. | 3 75 |
| Silver Creek. Cong. Ch. | 2 10 |
| Woman's Home Missionary Union of Nebraska, by Mrs. G. J. Powell, Treas., for Woman's Work: | |
| W. H. M. U. of Neb. | 220 00 |

WYOMING, \$15.50.

| | |
|---------------------------|-------|
| Cheyenne. First Cong. Ch. | 15 50 |
|---------------------------|-------|

ARIZONA, \$5.00.

| | |
|----------------------------|------|
| Nogales. Rev. J. H. Heald. | 5 00 |
|----------------------------|------|

| | | | |
|--|--------|--|--------------|
| COLORADO, \$2.50. | | JAPAN, \$10.00. | |
| Crested Butte. Cong. Ch..... | 2 50 | Kobe. Miss Gertrude Cozad, for Indian M., Dak..... | 10 00 |
| CALIFORNIA, \$40.00. | | Donations..... | \$12,825 46 |
| Haywards. "For Christ and Humanity.. | 5 00 | Estates..... | 4,748 19 |
| Los Angeles. J. E. Cushman..... | 25 00 | | \$17,568 65 |
| San Francisco. Bethany Cong. Ch., by Rev. W. C. Pond, for Indian M., Cedar Butte, S. D..... | 10 00 | INCOME, \$1,367.50. | |
| KENTUCKY, \$21.81. | | Avery Fund, for Mendt M..... | 295 00 |
| Louisville. Cong. Ch..... | 5 00 | Graves Sch'p Fund, for Talladega C..... | 125 00 |
| Newport. York St. Cong. Ch., for Mission Work, Wolf Co., Ky..... | 16 81 | Hastings Sch'p Fund, for Atlanta U..... | 25 00 |
| NORTH CAROLINA, \$44.87. | | Howard Theo. Fund, for Howard U..... | 557 50 |
| Blowing Rock. Miss N. S. DENNIS, to const. herself L.M..... | 30 00 | LeMoyné Fund, for Memphis, Tenn. Plumb Sch'p Fund, for Fisk U..... | 100 00 |
| Salem. Cong. Ch..... | 1 50 | Sch'p Fund, for Straight U..... | 50 00 |
| Strleby. Cong. Ch..... | 50 | Tuthill King Fund, for Berea C..... | 40 00 |
| Woman's Home Missionary Union of N. C., Miss A. E. Farrington, Treas., for Woman's Work: | | Tuthill King Fund, for Atlanta U..... | 87 50 |
| Dry Creek. W. M. S..... | 1 00 | | 100 00 |
| Oakes. W. M. S..... | 4 00 | | 1,367 50 |
| Pekin. W. M. S..... | 75 | TUITION, \$4,180.74. | |
| Raleigh. W. M. S..... | 1 00 | Cappahosic, Va. Tuition..... | 12 30 |
| Wilmington. W. M. S..... | 5 62 | Williamsburg, Ky. Tuition..... | 67 00 |
| TENNESSEE, \$122.00. | | Blowing Rock, N. C. Tuition..... | 6 90 |
| Deer Lodge. Cong. Ch..... | 3 00 | Carters Mills, N. C. Tuition..... | 1 00 |
| Grand View. Mrs. Jewett, Pkg. Books.... | 100 00 | Hillsboro, N. C. Tuition..... | 13 75 |
| Nashville. Union Cong. Ch., for Fisk U. | 5 00 | Kings Mountain, N. C. Tuition..... | 25 00 |
| Nashville. Rev. G. W. Moore, for Indian M., Cedar Butte, S. D..... | 3 00 | McLeansville, N. C..... | 2 25 |
| Nashville. Jackson St. Cong. Ch..... | 3 00 | Saluda, N. C. Tuition..... | 10 83 |
| Nashville. C. E. Soc. of Girls of Jubilee Hall, Fisk U., 5.50 for Christian End. Hall, McIntosh, Ga., 5.50 for Indian M., Santee, Neb..... | 11 00 | Troy, N. C. Tuition..... | 1 29 |
| ALABAMA, \$53.26. | | Wilmington, N. C. Tuition..... | 178 75 |
| Athens. Rev. M. S. Jones..... | 1 00 | Charleston, S. C. Tuition..... | 329 25 |
| Nat. Mrs. C. E. Gillis for addition to Greene Acad..... | 40 00 | Greenwood, S. C. Tuition..... | 31 69 |
| New Decatur. Plymouth Ch., for Indian M., Cedar Butte, S. D..... | 5 00 | Grand View, Tenn. Tuition..... | 28 75 |
| Selma. First Cong. Ch..... | 3 20 | Jonesboro, Tenn. Tuition..... | 14 80 |
| Talladega. Cong. Ch..... | 4 06 | Memphis, Tenn. Tuition..... | 523 55 |
| FLORIDA, \$174.48. | | Nashville, Tenn. Tuition..... | 758 62 |
| Martin. F. N. Fessenden, for Library, Martin, Fla..... | 146 82 | Pleasant Hill, Tenn. Tuition..... | 57 66 |
| A beautiful U. S. Flag, 10 feet long, was given to the school at Martin, Fla., by Wm. Knoblock and F. E. Wetherbee of Martin, F. L. Robbins of Acton, Mass., and Dr. Isaac Ayling of Boston, Mass. | | Albany, Ga. Tuition..... | 105 75 |
| Martin. Goods, for Work at Martin, Fla. | 26 66 | Andersonville, Ga. Tuition..... | 5 75 |
| Pomona. Esther A. Warner..... | 1 00 | Atlanta, Ga. Storrs Sch. Tuition..... | 135 33 |
| LOUISIANA, \$30.50. | | Macon, Ga. Tuition..... | 354 00 |
| Hammond. Cong. Ch..... | 12 50 | McIntosh, Ga. Tuition..... | 11 03 |
| New Orleans. Straight University Ch.... | 18 00 | Savannah, Ga. Tuition..... | 271 69 |
| New Orleans. J. D. Hunter, M.D., 8 vols. for Library, Straight U..... | | Thomasville, Ga. Tuition..... | 40 80 |
| GEORGIA, \$2.55. | | Woodville, Ga. Tuition..... | 4 39 |
| Woodville. Pilgrim Ch., 1.25; Rev. J. H. Sengstacke, 53 cents; Rev. J. Loyd, 30 cents..... | 2 08 | Orange Park, Fla. Tuition..... | 59 20 |
| Belmont. Cong. Ch..... | 47 | Athens, Ala. Tuition..... | 76 45 |
| \$22.00. | | Marion, Ala. Tuition..... | 53 40 |
| Grand River Inst. 5; "Cash," 5; A Friend, 5; "Cash," 5; Mrs. C. B. Babcock, 2, for Indian M., Cedar Butte, S. D. | 22 03 | Nat. Ala. Tuition..... | 142 50 |
| HAWAII, \$200.00. | | Selma, Ala. Tuition..... | 78 65 |
| Kohala. "A Friend."..... | 200 00 | New Orleans; La. Tuition..... | 405 50 |
| | | Meridian, Miss. Tuition..... | 76 00 |
| | | Moorhead, Miss. Tuition..... | 22 00 |
| | | Tougaloo, Miss. Tuition..... | 92 00 |
| | | Helena, Ark. Tuition..... | 43 00 |
| | | Austin, Tex. Tuition..... | 90 00 |
| | | | \$4,180 74 |
| | | Total for November..... | \$23,116 89 |
| | | SUMMARY. | |
| | | Donations..... | \$ 24,653 37 |
| | | Estates..... | 9,757 80 |
| | | | \$34,411 17 |
| | | Income..... | 1,657 50 |
| | | Tuition..... | 4,698 21 |
| | | Total from Oct. 1 to Nov. 30..... | \$40,766 88 |
| | | FOR THE AMERICAN MISSIONARY. | |
| | | Subscriptions for November..... | 31 20 |
| | | Previously acknowledged..... | 28 57 |
| | | Total..... | \$59 77 |
| | | H. W. HUBBARD, Treas., Bible House, N. Y. | |